

THE SENSE OF COSMIC COMMUNITY
AND THE RE-VISIONING OF
PASTORAL CARE AND COUNSELING
WITH REFERENCE TO THE COMMUNITY
OF FINDHORN

A Dissertation
Presented to
The Faculty of the
School of Theology at Claremont

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Doctor of Philosophy

by
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ABSTRACT

The purpose of this dissertation is to devise a new, spiritually centered model for pastoral care and counseling. Such a model supports knowing God as present, at all times, in the immediate moment of a person's life. It calls for experiencing and working with God in the unity and interconnectedness of life as it goes on in the cosmos. Included are concerns raised by certain writers in the field as well as spiritual understanding and practices of the Community of Findhorn, located in northern Scotland.

A variety of means comprise the methodology. Readings from four major pastoral care journals covered the five-year period of 1976-1980. A case study of the Findhorn Community was undertaken; it included the writer's personal live-in experience there of three weeks in the summer of 1980. Discussion and conclusions follow additional readings of theological import. Critical thinking employed the use of reason, will, feeling, and sensing.

A re-visioning of pastoral care for the 1980's and beyond emerges from "New Age Cosmic Consciousness" which keeps faith with the historical tenets of pastoral care (healing, sustaining, guiding, reconciling, and nurturing). New Age consciousness is aided by Findhorn's understanding of "wholeness," and corrected by Teilhard de Chardin's notions of the "within" and "Noosphere," Charles Birch's and John Cobb's notion of the "interrelatedness

of all things." In a New Age context consciousness, oneness, God's immanence, Love, Light, moral living, and richness of experience are the components of the whole which makes up a new pastoral care model.

Certain pastoral care functions are important in a new way of doing pastoral care in the 1980's and beyond. The New Age pastoral counselor may perceive the oneness of things and assist persons and groups to overcome alienation through invoking healing presences, through Attunement, doing all things in Love and Light, "seeing" (awareness), teaching, modeling, and leading people in planetary service.

While a fully developed spiritual model for pastoral care does not emerge, important contributions are made in this study. Guiding images are shared as well as suggestions for future research.

PREFACE

This dissertation reflects a personal journey as well as an academic pursuit. The personal journey had its origins early in my vocation as a United Methodist pastor serving churches in the East Ohio Conference. It was in 1964 that a post-graduate course in the psychology of Carl Jung sparked an interest in the breadth of consciousness. Jung's description of the "collective unconsciousness" was particularly illuminating, interesting, and thought-provoking. Of special import to me was the notion that the collective unconscious--a "racial memory bank" of sorts--was a link with all the human family. It contained, according to Jung, elements of opposite natures which revealed primitive archaic structures as well as higher, forward-looking activities bearing the stamp of a superconscious character. I sensed being caught up in an experience beyond my immediate comprehension and which teased my mind into searching for more clarity.

Subsequent probing led me to a variety of new experiences and a growing interest in the powers of the mind to harm or heal. Impetus for additional searching was given as my wife, Gloria, joined me in these newly discovered interests. At Shadybrook House, a retreat and renewal center in Mentor, Ohio, we listened to and participated in workshops led by Olga and Ambrose Worrall. The Worralls were pioneers in spiritual healing. At Shadybrook House we also listened to lectures by Fran Farrelly, a mystical,

self-proclaimed "witch" who fascinated us with accounts of E.S.P., psychokinesis, and other facets of parapsychology.

In Hudson, Ohio, where I was pastoring a church, Gloria and I co-led a small group in the exploration of parapsychology. Several of us who comprised that group later participated in a week-end venture called "Mind Development," an offshoot of Jose Silva's "Mind Control." Among the important discoveries was the realization that persons can affect their physical/mental/spiritual lives through meditation and positive imagery.

An ongoing interest in healing continued. There were conversations with the Rev. George Parkinson, a local Presbyterian minister pioneering work in spiritual healing, and with Dr. William "Cherry" Parker, the author of several books on prayer and healing. In our local church, the Council on Ministries one year studied, discussed and applied strategies suggested in a book by Howard J. Clinebell Jr.¹

Coupled with my interest in specializing in pastoral counseling, these experiences provided the major impetus to leave the parish ministry. In 1975, after thirteen years of pastoring churches, our family left Ohio for California, where I eventually entered the program in Personality and Theology at the School of Theology at Claremont.

During the first month of being in Claremont there surfaced yet another thought-provoking encounter with "Mind" and

"consciousness." While awaiting the fall semester of academic work to begin at the School of Theology, I worked for two weeks as a substitute custodian at the Church of Religious Science in Claremont. During "breaks" and lunch periods I perused the Church Library and discovered several illuminating books and had stimulating conversations with the pastor, the Rev. Mason Moore. The highly positive orientation of The Church of Religious Science, the understanding of "Mind", and how one's thoughts can become realities all impressed me deeply.

In my initial academic search for a dissertation topic, I sought to build on my continued interest in consciousness and healing. The first formulation of a topic coupled Desoille's method of "reve eveille," or "waking dream," with Jung's technique of "active imagination." Interest shifted to the pull of the future on our lives, and I dabbled with the mix of Jung's notion of collective unconscious and Pierre Teilhard de Chardin's conceptualization of "Noosphere", or "thought mantle" surrounding the earth; the two ideas seemed to fit exploration into how the mind can "slay" or heal.

Concurrent with my academic studies was participation in seminars dealing with healing and mind development. In Santa Monica one year, I attended a conference on the Mind. Featured were Cleve Backster, Thelma Moss, Peter Tompkins, Fritjof Capra, John Lilly, and Arthur Janov. Later, in Los Angeles, I listened to Olga Worrall, Lawrence Le Shan, Marilyn Ferguson, and others

discuss healing, mind, and the raw power of the human brain. Exploration into literature resulted. Books by Joseph Chilton Pearce² and Carlos Castaneda³ suggested to me new ways of viewing reality.

Still unclear and uncommitted to a dissertation topic, I read pastoral care and counseling journals for hints. There I discovered that others in the field were making reference to the need for pastoral care to clarify its uniqueness. This coincided with my own queries in this regard. Somewhere in the midst of my search in varied arenas of learning, a catalytic event occurred. A friend and former parishioner from Ohio, who had come to California a year before our family moved west, casually presented me with a copy of Paul Hawken's book The Magic of Findhorn.⁴ Something unlikely and mildly dramatic occurred, gently gripping my attention and interest as person, pastor, and student.

Subsequent reading of Findhorn literature and a three-week sojourn in that Scottish community led to my awareness that expanded consciousness in a supportive community could enhance body/mind/spirit health in individuals and groups. This awareness dovetailed with knowledge of practice with Howard Clinebell's "Growth Counseling." Clinebell's concern for interdependence, including concern for the biosphere, was for me a forerunner to Findhorn's "Wholeness" of all things. Influential books by Marilyn Ferguson⁵ and Charles Birch and John

Cobb Jr. were timely additions to the search. A dissertation connecting many of these strands, affirming a spiritual center, and broadening pastoral care's concern to cosmic proportions resulted.

The purpose of the dissertation was to construct a spiritual model for pastoral care. It would assume a New Age of wholeness in which the health of persons was in direct proportion to the quality of relatedness with all forms of life, including plant and animal as well as human. The model would affirm that all life is essentially spiritual and that the purpose of pastoral care was to enable persons to see themselves as co-creators with God in assisting the spiritual growth of the planet toward greater purposes in the universe. However, as it will be pointed out later, the project was too ambitious in scope, owing in part to the "fuzzy", esoteric, and eclectic nature of New Age thought and to the lack of findings from empirical research. What has resulted are viable and important contributions toward a spiritual model for pastoral care and guiding images for further study.

A significant disaster also informs this undertaking. In the move from Ohio to California in 1975 practically all of our family's personal and household belongings were stolen. When our abandoned U-Haul truck was finally discovered there were only ten boxes of books, one box of pictures, a few assorted games, and a knife bearing on its blade the name "Panther Jr." plunged into

the inside of the truck. The knife seemed to symbolize a sundering from our past. Receiving only \$1,000 to cover the loss of a lifetime of belongings was a devastating blow to our present and future. We went through a death experience and our faith was shaken to its roots. From then on we took nothing for granted, accepted with mixed emotions the grace of God mediated through helping hands, and developed an exquisite love for one another as a family. Our view of reality had changed. That view of reality, still growing, continues to shape our lives and has a distinct bearing on this dissertation.

My personal odyssey in the realm of pastoral caring, healing, and mind has covered almost twenty years. The journey has been contextually set in times of despair, optimism, and uncertainty. Twenty years ago this month (February), my wife and I concluded four-and-a-half months of academic work at the Ecumenical Institute in Celigny, near Geneva, Switzerland. It was a gruelling and eventful time stitched with the discord and dissonance of the Christian family represented there in that microcosm. In the last week one of the Directors of the Institute, Dr. Hans-Reudi Weber, summed up the sentiment of many of us by saying, "We go back as broken men and women to the experience of the broken church. But we go back not without hope."

Twenty years later, to the month, I can affirm, even in uncertain and periodically chaotic times, that I have much more

hope than I had when Gloria and I left Switzerland in 1962. This dissertation, bridled as it must be by academic objectivity and demonstrating the difficulty of pinning down a model based on expanding consciousness and changing paradigms, hopefully reflects that affirmation.

This paper was computer-typed using a word processing program which currently allows only a limited number of brief footnotes per page. Therefore, the footnotes are located at the end of each chapter.

NOTES

¹Howard J. Clinebell Jr., Mental Health Through Christian Community: the Local Church's Ministry of Growth and Healing (New York: Abingdon Press, 1965).

²Joseph Chilton Pearce, The Crack in the Cosmic Egg (New York: Pocket Books, 1973).

³Carols Castaneda, A Separate Reality; Further Conversations with Don Juan (New York: Simon & Schuster, 1971).

⁴Paul Hawken, The Magic of Findhorn (New York: Harper & Row, 1975).

⁵Marilyn Ferguson, The Aquarian Conspiracy: Personal and Social Transformation in the 1980's (Los Angeles: J.P. Tarcher, 1980).

⁶Charles Birch, John B. Cobb Jr., The Liberation of Life: From Cell to Community (Cambridge: Cambridge University Press, 1981).

Chapter 1

INTRODUCTION

The intention of this study is to propose that persons doing pastoral care and counseling need to undergo a change of consciousness in order to equip themselves for full spiritual service in the 1980's and beyond. An assumption on my part is that pastoral care's identity is diffuse and that a clearer focus is necessary if it is to be a significant source of healing in the world. The study is important in that it follows and gives substance to recent trends in pastoral care and counseling literature which make appeals for pastoral care's role in spiritual growth. It is relevant because it speaks to pastoral care's own self-conscious search to be adequate as a sub-system of the Christian Church. It is also relevant to the interest in healing coming from other religious communities, esoteric enclaves, and so-called secular institutions of our day. Such interest and activity in healing are increasingly suggested as expressions of a "New Age" or new interests in bringing wellness to the Planet Earth and all its living creatures.

As indicated earlier, the purpose of the dissertation was to be that a new spiritually centered model for pastoral care could be constructed. This is still the hope. Such a model would assume a New Age of wholeness in which the health of persons was in direct proportion to the quality of relatedness

with all forms of life (human, plant, animal). The model developed here affirms that life everywhere is essentially spiritual. The purpose of pastoral care is to enable persons to see themselves as co-creators with God in assisting the spiritual growth of the Planet Earth in its larger functions in our universe.

The study begins by highlighting five basic contributions which pastoral care has made to spiritual growth. The study continues with a survey of recent writings in the field of pastoral care, primarily those periodicals which are well respected journals in the field. After drawing some conclusions from the survey, the Scottish community of Findhorn is presented as a possible model of community whose central thought and lifestyle are spiritual and which can embody important trends that are found in the recent pastoral care literature. The contributions and limitations of the Findhorn Community are highlighted. Pertinent writings of Teilhard de Chardin, Charles Birch, and John B. Cobb, Jr. will follow. Their language and theology being more inclusive of the church's tradition, these authors will reinforce and bring a stronger foundation to a proposed model for pastoral care. In the end, a proposal is made to expand the historical functions of healing, guiding, sustaining, reconciling and nurturing to include New Age pastoral care functions appropriate for doing pastoral care in the 1980's and beyond. The latter assist persons and groups to experience

more richness of life through the cultivation of vision, invoking spiritual presence in all places, attunement, doing all things in love and light, working to change beliefs and attitudes, teaching, modeling, and counseling for planetary service.

Problem of the Study

The basic problem addressed in this dissertation is that pastoral care and counseling which addresses intrapsychic and interpersonal experience is incomplete. From various quarters within the field, persons are calling for a new consciousness about spiritual centeredness. In the past five years alone have come calls to return to learnings for the classical tradition,¹ Christian roots,² and the need for recognizing the moral context in pastoral care.³ Others call for social action and pastoral care to combine for "holistic pastoral care."⁴ Others cite the importance of worship,⁵ and spiritual disciplines. One writer cites spiritual direction as one of the most important areas of pastoral concern in the coming decades.⁶ Another person seeks to expand pastoral care and counseling to embrace the future by suggesting a new paradigm inclusive of a "globalized communal existence,"⁷ while another admonishes contributors to the field to take serious note of "new age healing techniques."⁸ A new, broader paradigm is needed to address the problem of care for persons, groups, and systems.

Purpose of the Study

The purpose of this study is to determine if a new model for pastoral care and counseling can emerge from recent trends in pastoral care, from data supplied by a spiritually-centered community, and from theological reflection. Such a new model could call for knowing God as present in the immediate moment of a person's life. It may well point to experiencing and working with God in the unity and interconnectedness of life. Such a model would incorporate concerns raised by certain writers in the field. It would include some of the spiritual understanding and practice of the Findhorn Community. In the end, it could also suggest roles and practice for counseling and care in "the New Age."

Value of the Study

Contributions of writers in the pastoral care field are sifted, a community is studied, and a model is suggested to assist pastoral care persons to clarify their purpose and function in the healing of persons and groups. Seward Hiltner recently expressed two concerns with pastoral care. The first had to do with the neglect of serious engagement between theology and specific areas of pastoral care. The second was a fear of overconcern with self-realization and self-development.⁹ This dissertation sought to support theological reflection and the need for moving beyond self-actualization as primary pastoral

care concerns. It also acknowledges that we are in the midst of a knowledge revolution, a breakthrough of new thought forms. Max Lerner proposes that "for the first time an American renaissance is taking place in all disciplines, breaking the boundaries between them, transforming them at their farthest reaches--where they all converge."¹⁰ Marilyn Ferguson picks up the same theme, calling the change a "conspiracy," a "great shuddering," an "irrevocable shift," which is "not a new political, religious, or philosophical system. It is a new mind--the ascendance of a startling world view that gathers into its framework breakthrough science and insights from earliest recorded thought."¹¹ Such a world view moves one writer in the area of religion and the behavioral sciences to see a major opportunity for helping persons live in such a new setting. Helping will consist, he says, of education that teaches people to live in an expanding cosmos and to create friendships with the earth as well as with persons.¹² This dissertation will suggest the parameters of a new world view. It will also suggest how pastoral care can be done in a new age, maintaining historical functions and offering new functions for the pastoral care person.

One final value calls for the pastoral care person to look into his or her own world view as care is rendered to persons, groups, events, and things. One Professor of Psychology and Pastoral Psychology, Orlo Strunk Jr., admonishes all health professionals to seriously engage world views--their own and

.

their client's. He cites Paul Johnson's suggestion that the goal of pastoral care and counseling "will always press beyond the local distress to the ultimate meaning of life for the one who is asking how to decide."¹³ Strunk follows by saying,

. . . my experience with pastoral counselors has been that their visions are far more restricted than this and that despite their education in theology and religion, they often resist dealing with such world view factors. The subcultural prohibition against global issues and against intellectualization, I suspect, impregnates and shrinks their own psychotherapeutic paradigms.¹⁴

This project values the importance of world view on the part of both client-parishioner and pastor-counselor.

Definitions

Alienation. In this study, alienation is understood as the lack of intimate contact with Life as a personalized and interrelated universe of God, persons, places, events, and living things.¹⁵ Intrapsychic alienation refers to a mind-body-spirit split: conflict between mind, body, and spirit rather than harmonious functioning as a unit. Interpersonal alienation has to do with persons being separated emotionally, socially, spiritually, intellectually, and/or economically from one another; rather than knowing themselves as members of an intimate human family, persons and groups are at odds with one another. Alienation from God, one's physical environment and Nature can also be present in persons and groups. Alienation in this case suggests unawareness of the inter-relatedness of or outright

rejection of or ambivalence toward God, physical environment, and Nature.

Paradigm. A paradigm is a framework of thought which suggests a pattern.¹⁶ It describes a way of understanding, explaining, and acting in conformity with what one believes to be an aspect of reality. For many years, Ptolemy's notion that the sun revolved around the earth ruled the cosmological paradigm. Copernicus created a paradigm shift by proving that the earth revolved about the sun. It is my belief that pastoral care is experiencing a paradigm shift.

Transcendence. What is implied, in the use of the word transcendence is "self-transcendence." It is a way of thinking about ourselves and examining ourselves. It involves questioning and exploring all the corners and crevices of conscious experience. The search for meaning is included. So also is the testing of limits, checking out frontiers, and plumbing the depths of one's self.

Such self-transcendence involves what may be called "a commitment to live implying a faith in one's ability to break apart and to come together in new ways."¹⁷ This "faith in one's ability" does not negate or exclude participation with God. Self-transcendence includes the choice to be responsibly related to God, who grants the freedom of persons to be self-transcendent.

The Interrelatedness of all Things. A shift in the paradigm for pastoral care and counseling includes the ecological model proposed by Charles Birch and John B. Cobb, Jr. In this dissertation the term "interrelatedness of all things" means that every event or experience is what it is by virtue of its relationship with others. It is "a model of living things which are acted upon and which respond by acting in their turn."¹⁸ In this study, such response-ability is assumed not only in and among human beings, but in the plant and animal kingdoms as well.

Limitations

One limitation in this study is the absence of data from critical studies of the Findhorn Community by social scientists. Therefore, references to Findhorn will be made from existing material, usually written by Community members and "outside" persons highly supportive of the Findhorn experience. Data will also be supplied from this writer's personal experience, limited as it was the the choice of experiences available, the relatively small number of persons interviewed, plus the time constraints.

Another limitation is the five-year period selected in reviewing recent pastoral care literature. The decision to limit followed the lead of another study. Capps, Ransohoff, and Rambo selected five year intervals for a discussion of publication trends in Psychology of Religion,

betting on the impression held by most psychologists of religion that their discipline is in constant, almost

bewildering ferment and, this being the case, one should not be surprised to discover significant shifts of emphasis within these relatively brief, five year periods.¹⁹

The breadth of articles written on pastoral care and counseling issues also suggests "significant shifts of emphasis." In this study, we will attempt to understand the shifts in emphasis, issues, and insights of the five-year period from 1976-1980, recognizing that exponential growth in information will continue. The reason for selecting 1976 to 1980 was to discern the most recent trends in thinking relative to pastoral care's identity. The survey was limited to four major journals having pertinent material in the five years reviewed. The journals were Pastoral Psychology, Journal of Pastoral Care, Religion in Life, and Journal of Religion and Health.

A major limitation is the absence of empirical data verifying that persons can change through developing cosmic consciousness and through application of other New Age thought and techniques.

Methodology

A variety of strategies were employed. Included were readings, a case study, personal experience, and critical thinking which employed reason, will, feeling, sensing. We will look at these strategies separately.

First, only certain literature was selected as key resources to effect recent trends in pastoral care. Two of the

journals, Pastoral Psychology and Journal of Pastoral Care, are solely committed to pastoral care issues. All four publications are well respected and stand within the tradition of the religious community.

Because this work is both theological and practical, certain books were selected to fit one or both of those dimensions as they related to pastoral care. Feminist literature was included that went beyond the five-year span because certain notions which were related to an important theme within the dissertation were not all found in readings between 1976 and 1980. Readings from and about Teilhard de Chardin were chosen to address and amplify issues raised by the Findhorn Community and the notion of "Cosmic Community." Teilhard stands out as the philosopher/scientist most mentioned by Findhorn persons. It was therefore appropriate to read widely from his writings as well as books about Teilhard.

To my knowledge all the books written by authors within the Findhorn Community were read. So also were books read by authors not members of the Community. This was undertaken to gain as clear a picture as possible of the Community through the eyes of its members. Especially important was the spiritual centrality of the Community. Added to the books about Findhorn were papers, pamphlets, and periodicals. The reading material, as a method, supplied data which could be sifted and sorted and compared. In the absence of using tests and taking surveys,

literature provided knowledge which could be tested against personal experience.

Second, a case study approach to Findhorn was undertaken. The method was patterned after that of William Irwin Thompson.²⁰ His style appealed to this writer's need for simplicity and thoroughness. His method included a historical review of Findhorn, lifestyle, assumptions, philosophical understandings, and the author's personal commentary. One shortcoming of Thompson is cited. He is obviously favorable to what Findhorn is and represents; also, he is a welcome visitor and sometimes addresses conferences held in the Community.

As a method, the case study was done to "see" and sense the parameters of the subject under study. In the case of Findhorn, the constituent parts of the Community could be reviewed to ascertain what continuity, if any, pervaded its life and work and what the nature was of that continuity.

Third, the writer's experience is included in methodology. To test the ideas generated by reading the Findhorn literature, a decision was made to go to the Findhorn Community and live and work there. In the summer of 1980, a three-week sojourn in Findhorn resulted. Through participation in a "Findhorn Experience Week," a week-long seminar on "Creating a Light Centre", and being a "Departmental Guest" for another week, experience and information was garnered. Personal experience was a test of how attunement in a work setting could hallow worship,

play, work, and the interrelatedness of all things. To follow a "hunch" about the underutilization of the power of women in the community, I used a "flow chart" of who made what kinds of statements how often during a strategic all-community meeting. Observation, following intuition, interviewing, discussion, further reading, meditation, movement, and reflection formed an integrating method of "making sense" of the Findhorn experience and its potential to inform pastoral care. Furthermore, because my wife also lived and worked at Findhorn during two of the same weeks, there was opportunity to cross-check and dialogue about the experience. Thus, personal experience and personal pondering form an essential part of the methodology in this study.

Fourth and finally, critical thinking and additional reading and discussion rounds out the method within this project. Interspersed within this final phase were learnings from interviews with three sets of persons related to the Findhorn Community. One interview was with a married couple which had chosen to leave Findhorn and take up residence in their native United States. Several encounters took place with another couple, members of the Community who were visiting in the United States and in residency at Esalen, in Northern California, for a while. Finally, a young man who had spent three months as a guest at Findhorn shared his experience and reflections at a small gathering of persons interested in the Findhorn Community. The latter meeting took place in Claremont.

All references to "interview" mean "informal dialogue."

My conversations with others were informal and generally revolved around such representative questions as:

"How long were you (have you lived in) Findhorn?"

"What attracted you to Findhorn?"

"How would you evaluate your personal experience in terms of pluses and minuses?"

"What contributions do you feel that the Findhorn Community can make to the care of persons?"

"What relationship do you see between Findhorn and the Christian Church?"

"As a model of community in the 20th century, what do you feel are the positive and negative features of the Findhorn Community?"

"What of Findhorn's philosophical understandings do you feel are important contributions toward living today and anticipating the future?"

"What happens to dissidents in Findhorn?"

Interviews were conducted in this informal manner for three reasons. First, between the time the decision was made to go to Scotland and the actual departure, there was insufficient time to pull together a clearcut way to go about research. Second, the objective of research was not clear, that is, what purpose was the data to serve? Third, it became quite obvious shortly into the first week that interviewing was getting in the way of experiencing. I realized then that the desire for research by a formal method was conflicting with personal growth reasons; that is, my own spiritual journey needs were in conflict with my academic intent. It may be said, in summary, that the

interview process was motivated by personal and academic reasons and the results are influenced by both.

To conclude, the findings from literature, study, correspondence, interviews, case study, and personal experience are brought together in a critical review. From such an analysis of data and experience, implications are made for amplifying the paradigm within which persons doing pastoral care and counseling may view their work. From such findings also come practical implications for how to do pastoral care and what may be subsequent areas of research.

Organization

The remainder of this study is presented in four chapters:

Chapter Two: This chapter has to do with current issues arising out of pastoral care literature. Theological function and identity are lifted up. Healing, guiding, sustaining, reconciling, and nurturing are listed as historical aspects of pastoral care functions. Samples of current literature are reviewed and disclose a need for clarifying the purpose and work of pastoral care. The chapter closes with a summary and conclusion, suggesting a variety of themes which support both historical consistency and raise possibilities to broaden the paradigm of pastoral care and counseling to make it adequate for the future.

Chapter Three: A case study is made of the Findhorn Community. The suggestions for a wider paradigm for pastoral care having been made, a model is now sought. The Community of Findhorn is presented. Its varied lifestyle, evolution, and assumptions are reviewed. Criticism of its contributions and deficits is made and tie-ins are made with themes mentioned in the previous chapter. However, Findhorn is an incomplete model and more analysis is required. Other understandings and suggestions are needed to fill it out if it is to assist pastoral care as a model.

Chapter Four: Through contributions from Pierre Teilhard de Chardin, Charles Birch and John B. Cobb Jr., the importance of consciousness and community and responsible living are raised. Teilhard's notion of the "within" and Birch and Cobb's "interrelatedness" of all things are added to Findhorn's sense of "wholeness" and a synthesis is rendered to suggest a broader paradigm in which pastoral care may be viewed. The latter is linked to historical trends in pastoral care and expressed current needs. A paradigmatic shift is proposed which allows for a greater consciousness, and which takes in Teilhard's idea of "Noosphere," and the notion of self-transcendence.

Chapter Five: A new model for pastoral care is offered in this chapter. The chapter begins with a look at how paradigms come to be and what constitutes them. Out of the discussion of

paradigms and the material from Findhorn, Teilhard, Birch, and Cobb the possibilities of a new model are suggested. In a "New Age" context, consciousness, oneness, immanence, love, light, moral living, and richness of experience are reviewed as components of the whole making up the model.

Chapter Six: The functions within the new model are examined. The "New Age" counselor may perceive the oneness of things through invoking healing presences, attunement, doing things in love and light, seeing, teaching, modeling, and leading persons into planetary service. The chapter closes with an eye to future dialogue with New Age communities, with advocates of recent discoveries in esoteric and gnostic Christianity, with the scientific community, and other topics related to New Age thought and practice.

NOTES

¹Thomas C. Oden, "Recovering Lost Identity," Journal of Pastoral Care, 34, 1 (March 1980), 4-17.

²Howard W. Stone, "Pastoral Care in the 1980's," Religion in Life, 49 (Autumn 1980) 349-359.

³Don S. Browning, The Moral Context of Pastoral Care (Philadelphia: Westminster Press, 1976)

⁴Speed Leas and Paul Kittlaus, The Pastoral Counselor in Social Action (Philadelphia: Fortress Press, 1981)

⁵Davelyn L. Vignaud, "The Place of Worship in Pastoral Care," Pastoral Psychology, 29, 2 (Winter 1980), 99-108.

⁶William A. Barry, "Spiritual Direction and Pastoral Counseling," Pastoral Psychology, 26, 1 (Fall 1977), 4-11. See also, Morton Kelsey, "Pastoral Counseling and Spiritual Quest," Journal of Pastoral Care, 32, 2 (June 1978), 89-99.

⁷Harville Hendrix, "Pastoral Counseling: In Search of a New Paradigm," Pastoral Psychology, 25, 3 (Spring 1977), 157-172.

⁸John F. Miller, III, "The Pastorate and New Age Healing," Pastoral Psychology, 27, 2 (Winter 1978), 91-103.

⁹Seward Hiltner, "A Descriptive Appraisal: 1935-1980," Pastoral Psychology, 29, 2 (Winter 1980), 97.

¹⁰See Marilyn Ferguson, The Aquarian Conspiracy, p. 12.

¹¹Ibid., p. 23.

¹²Harry Meserve, "Living in the Cosmic Frame," Journal of Religion and Health, 16, 1 (1977), 3-6.

¹³Paul E. Johnson, "The Clinical Approach to Religion," Journal of Pastoral Care, 15 (1961), 9-12.

¹⁴Orlo Strunk Jr., "The World View Factor in Psychotherapy," Journal of Religion and Health, 18, 3 (July 1979), 192-197.

¹⁵This definition combines thoughts by Rollo May, Charles Birch, and John B. Cobb, Jr. May defines alienation as "the loss of capacity to be intimately personal." See Rollo May, Love and Will (New York: Norton, 1969), p. 71. Birch and Cobb write that

there is no such thing as an isolated individual. The individual is what it is in great part through its relationships with the world around it, and that is "a world of physical and chemical and psychological pressures to which it must adjust appropriately if it is to survive and flourish." See Charles Birch and John B. Cobb, Jr., The Liberation of Life: From Cell to Community, 1981), p. 27.

¹⁶The word comes from the Greek "paradeigma," meaning "to show side by side," or "pattern." See Webster's New Collegiate Dictionary (Springfield, MA: G. & C. Merriam, 1979), p. 823. The term "paradigm shift" was introduced in 1962 by Thomas Kuhn, a science historian and philosopher. For his depthful, sometimes ponderous, explanation see Thomas Kuhn, The Structure of Scientific Revolutions (Chicago: University of Chicago Press, 1970)

¹⁷Donald Schon, "The Loss of a Stable State," in Herbert W. Richardson and Donald R. Cutler (eds.) Transcendence (Boston: Beacon Press, 1969), p. 77.

¹⁸Birch and Cobb, p. 123.

¹⁹Donald Capps, Paul Ransohoff, and Lewis Rambo, "Public Trends in the Psychology of Religion to 1974," Journal for the Scientific Study of Religion, 15, 1 (1976), 15-28.

²⁰William Irwin Thompson, Passages About Earth (New York: Harper & Row, 1974), pp. 150-183.

Chapter 2

CURRENT ISSUES IN THE FIELD OF PASTORAL CARE AND COUNSELING WITH REGARD TO ITS THEOLOGICAL IDENTITY AND FUNCTION

A. INTRODUCTION

A new model for pastoral care is needed that will demonstrate a spiritual focus which maintains continuity with the tradition. Current models are incomplete because they fail to be comprehensive enough to include cosmic purposes in their theological scope and practice. They are not clear about the quality of spirituality which makes up its identity. The "practitioners" of pastoral care often make little or no reference to God, the Christ, or religious symbols. Some persons isolate pastoral care into "private practice" with little or no relationship to the larger system--the Christian Church.

Pastoral care and counseling still over emphasizes a pathology orientation. Attention centers on rescuing persons from the downdrag of the past. A newer model is needed to communicate hope and the power of the future to attract persons to realize potential.

Pastoral care currently limits itself too severely in intra-psychic or interpersonal involvements. A newer model calls forth responsibility and involvement in transforming institutions as well as individuals.

Although the major consideration of this chapter will be current issues in the field of pastoral care and counseling, it is important in the judgment of this writer to include something of the historical context of the field. To that end a brief survey of historical pastoral care functions will be presented. The treatment given of this material is far from exhaustive. Specific references will be few. Nevertheless, there is sufficient light within them to illumine current trends.

B. GENERAL HISTORICAL BACKGROUND

Traditionally, pastoral care is marked by the relationships of a recognized minister with an individual, group, and/or social structure coupled with the supportive and confronting acts during crises and/or growth or nurturing experiences. Pastoral care may include the ministry of lay persons providing ministry in the context set by the Reformation's understanding of the priesthood of all believers.

Pastoral counseling has been typically understood as a structured, two-way verbal or non-verbal communication between a minister and an individual, group, or social structure with the parishioner in mind and in response to a felt need, usually some form of alienation of one's self from God and other persons. Though not excluding the more public dimension of worship, education, and service, pastoral counseling is a limited form of private engagement between a minister and an individual or group.

Historically, the "cure of souls" was the early goal of pastoral care and counseling. The term "cure" derived from the Latin "cura" and usually meant "to care" but occasionally denoted "healing."¹ Regarding the latter, Daniel Day Williams reminds us that the language of salvation is interlaced with the language of healing throughout the biblical record.²

In their excellent contribution to the field, William A. Clebsch and Charles R. Jaekle surveyed historical records and isolated four distinct pastoral functions, with each function using more than one mode and a variety of means.³ To these we now turn.

Healing. In "healing" the pastoral care function is to overcome some "impairment" by restoring the person to wholeness and assisting a move beyond the previous condition. Wholeness connotes a mending or restoration which assists persons to be integrated on a higher, more spiritual plane than previously experienced. The modes utilized are anointing, the use of relics, and hands-on healing, exorcism, and the use of sacraments.

Sustaining. A four-fold task was presented in the next function: "sustaining." Included were preservation, consolation, consolidation, and redemption--all assisting persons to endure and to rise above situations in which a restoration to the prior condition is unlikely. Offering consolation, visiting

the sick and shut-ins, and perserverance were some of the pastoral strategies.

Guiding. Arriving at some wisdom of what a person should do when making difficult choices marked the "guiding" function. Two forms of guidance could have been offered. One, the inductive mode, assumed an a priori set of values as the basis for making decisions and involved advice-giving, devil craft (the 14th-15th century notion of knowing how the devil operated in order to hold the line against him), listening, and decision-making. The second mode was more eductive and drew out from people their own inner wisdom, values, and criteria for making decisions.

Reconciling. The fourth function, "reconciling," consisted in helping people establish or renew proper and fruitful relationships with God and neighbor. It involved forgiveness, discipline, using the guides of canon law and church custom, confession, penance, and absolution.

The authors concluded that in light of where the four functions stood in their day (1964), guiding seemed to receive the most attention, particularly eductive guidance.⁴ The function which they determined to be most open to new experimentation, discussion, and usage was reconciling.⁵

Omitted in Clebsch and Jaekle's work, but no less important, is the function of nurturing. Represented in Howard

J. Clinebell's "growth counseling," nurturing has as its basic premise that the Christian life is the life free to develop potential. Health is more than the absence of illness. It is a process of fulfilling one's potentials as they surface and as they change. Health and wholeness are a unique and lifelong journey of growth. Six dynamics are involved in nurturing: mindful growth, physical growth, relational growth, growth in relation to the biosphere, institutional change and spiritual growth. All constitute an interdependent unity. Growth counseling helps to effect the organic unity of the six dimensions. Growth counseling and nurturing step beyond their traditional counterparts when it comes to global concerns. Growth counseling exhibits an ecological consciousness and conscience that is not simplistic nature mysticism. It strives to nurture a whole earth consciousness. This notion has import in the development of a new model for pastoral care and counseling.

From places within the theological and pastoral care community concerns have been raised with the status of pastoral care and counseling as it relates to its historical-traditional role. Clearer theological understanding and more traditional self-awareness are being called for. These soundings now receive our attention.

C. A SURVEY OF CURRENT TRENDS

1. Recovering Lost Identity (Thomas Oden).

In a Journal article, Thomas Oden bids for attention by calling for pastoral care persons to rediscover and re-examine the classical models of pastoral care. On such ground, according to Oden, the counselor acts out his or her faith in the accepting, unconditional love of God in Christ. The "acting out" is an appropriate ". . . overt, clear, decisive proclamation which announces the accepting reality present in therapy as a reality that has chosen to make itself known once for all in history."⁶ Overt reference to this reality is not always necessary, though clarity as to the ground and source of accepting reality can be given from time to time.

Surveyed texts are presented by Oden from New Testament pastoral and catholic epistles, patristic, medieval, Reformation, and 19th Century persons and writings. Such representative writings, Oden contends, offer a "single developing tradition . . . unified by its eucharistic center, and its concern to embody the living Christ through interpersonal meeting."⁷

Following a study of how little the classics appear in the writings of such current day writers such as Clinebell, Hiltner, and Oates, the author calls for a synthesis picking up on the best in current therapies informed by Christian theology,

one "able to provide a credible pastoral theodicy, aware of the dialectic of grace and freedom, gospel and law, and able to point saliently to the providence of God amid our human alienations."⁸ He follows with seventeen "shifts" in pastoral care and counseling if the traditional classics were to be re-visited.

In a critical observation it is important to note Oden's selection of "texts" to the exclusion of others. No criteria are offered for selection of material. The "single" developing tradition centered in the Eucharist and concern for meeting Christ interpersonally is suggestive, but still without a fuller contextual milieu involving a God as big as our cosmos. Omissions from the gnostic expression of Christianity and the paucity of feminine contributions are evident. Going back to classics opens the door to archaisms and the easy answering of more conservative theological stances while closing the door to the depthful anthropological understandings that Freud, Jung, and others gave us in psychotherapy. God is not only interested in religion. God also inhabits the so-called secular realms. One final caution surfaces about preaching to counselees in a counseling setting. Although Oden does not advocate this, other pastoral counselors, by giving answers through reciting texts can mobilize dependency needs. They would prevent persons from working on their own salvation "with fear and trembling" in the presence of a God who respects human autonomy.

2. Calling For a Return to Christian Roots (Howard Stone).

While psychology has added beneficially to Christian ministry, it has also detracted from pastoral care functions by diverting attention away from a heritage rooted in Christian theology, ethics, and anthropology. Having said that, Howard Stone continues to admonish the church's caring ministry to re-emphasize the more ancient pastoral care dimensions of healing, sustaining, guiding, and reconciling in recognition of troubled individuals whose difficulties occur in the context of ultimate meanings and concerns.⁹

In shaping pastoral care for 1980's, Stone proposes ten theses which support value and meaning: (1) re-emphasis of liturgy and prayer, (2) the interplay of support and confrontation, (3) moral guidance and spiritual direction, (4) pastoral care in the context of the church, (5) pastoral care done by laity, not only clergy, (6) involvement in timely social action, (7) short-term counseling with adequate referral sources, (8) the pastor going to the people instead of waiting for others coming to him or her, (9) recognizing the importance of beliefs as they impact feelings and behavior, and (10) focusing primarily on the here and now.

The call is made for pastoral care persons to distinguish between psychology and pastoral care. A Christian perspective, claims Stone, implies a certain meaning of what being human is, what it is to be healthy, and how humans err and are rescued.

Coupled with specific caring, this means "that the warmth, openness, and acceptance of the pastor in any pastoral care relationship take on transcendent meaning."¹⁰ Christian community provides context. Care within the Christian community of saints guards against the privatism and pietism which has often characterized psychotherapy.

In support of Dan S. Browning, the author cites the need to enter into sensitive moral inquiry. As grace and judgment the Word of God must address people in both modes. Yet, a relationship must be underscored with openness, warmth, understanding, and unconditional positive regard. Both suggestions can assist persons to develop values necessary to live a Christian life as well as prevent depression.

By way of criticism, this writer notes that Stone's "ten theses" do not offer so much form or structure, as they do action and being. The checklist is without a thoroughgoing theological whole or center. Although Stone's perspective assumes a Christian ground, he is vague as to its nature. Reference to the context of pastoral care taking place in Christian community is appropriate and timely and suggests a wider resourcefulness found in the totality of that community. Moral inquiry without moralism and "being the Word of God" in order to speak with grace and judgment offer intriguing challenges and hints, especially in the latter notion, at a wider paradigm for pastoral care and counseling.

3. Theology and Pastoral Care (John B. Cobb, Jr.).

Dr. Cobb's book centers on the important themes of spirit, the Christian ideal as personal power, and the interplay of "directivity" and human freedom. All provide links for the growth-minded pastor whose counseling is "direct service of God."

The distinctive aim of the church is the health and strength of spirit, which is the organizing principle of selfhood, the "I" which organizes the whole of one's life. Pastoral work distinctively aims at making the Christian faith effective in peoples' lives through acceptance and self giving (love), helping remove barriers to the observable work of accepting God in a person's life, contacting and drawing out the aspirations "which lead to openness to life and therefore the God."¹¹ Pastors thus become "midwives of God's grace."¹²

Since, in the church, we exist in, from, and for one another, freedom and individuality are reinforced by a shared life and the choice to be free and the experience of freedom increases the possibility of God becoming more immanent in persons. Pastors are to encourage trust in a "directivity" or goal-directedness in all things, and in the God immanent in directivity. This leads to choosing life continually and making one's life open to novelty and the open future. In responding to God's call to us to realize new possibilities, we make contact with "the one who frees us to transform the past rather than merely repeat it."¹³ Trust is strengthened and given clearer

focus by the timely mention of names related to the growth process (God, Christ, the Spirit).

Dr. Cobb's mention of the place of imagination and the Christian ideal are excellent additions to the building blocks of an inclusive paradigm for pastoral care and counseling. The Christian ideal makes for a richer participation and intentional involvement in the lives of persons. Cobb says, "If we can reappropriate it in our thought and imagination, the ideal can gain a power that will suggest to us modes of implementation."¹⁴ This notion coincides well with the use of visual imagery as a tool not only for regaining health but for creating new models for living well in the future.

This contribution is very useful to finding a spiritual center for pastoral care and counseling, providing one can keep clear about the Christian ideal, or find it first of all! The centrality of the minister's role in strengthening the spirit in persons and groups resoundingly sounds the note of uniqueness in pastoral care and counseling. The linking of God's directivity in all living things with the present element of human choice and faith make for additional grounding in the life of the spirit, thereby underscoring an aim for care and counseling in pastoral care and counseling.

4. Pastoral Care as Moral Inquiry in and Through the Church
(Don S. Browning).

Among his many contributions to the field of pastoral care and counseling, Don Browning's more recent interest in moral inquiry is a valuable ingredient in the framework. The thesis for his work on "moral context" is that the pastoral care of churches needs to be understood within the context of the tradition of practical moral rationality which is grounded in Judaism. Christians need to understand this in order to clarify the kind of care Christians offer one another and the world. The counseling pastor is to be more directly responsible in providing the context of meaning and values.

The place of the context is the church. Understanding pastoral care as a sub-system of the church and the church as a sub-system of the larger society with which the church is in a relationship of critical and creative tension, the goals, characteristic styles, and preferred techniques of pastoral care should in some way reflect and implement the goals of the group life of the larger church.¹⁵

Browning's purpose in engaging the church in moral inquiry is to develop a method for religious living which can serve as a context for pastoral care. His concern for a method in living religiously stems from an observation that modern psychotherapies are attractive to the church because they offer a concreteness that makes some kind of sense to people.¹⁶ Simply

put, they offer a method for how to live and deal with problems and stresses. This method of how-to-live has been lacking in the church. Thus the need arises for blending the religious with moral inquiry in pastoral care to making sense of their lives in today's world.

Unfortunately, Browning makes an eloquent plea for such a method but does not offer much in the way of details of such a method. Understandably so, given his penchant to avoid having moral inquiry degenerate into moralism or legalism that leads to a method that becomes too rigid.

Browning can be appreciated for intentionally linking pastoral care to wider church goals which contain ethical and theological undergirdings. His method for religious living appears to be too general.

5. Contributions From Feminist Thought.

While no one person in the area of feminist concerns encompasses all that may and needs to be said, it is important to note salient contributions made from a variety of sources, not all of which speak directly to pastoral care issues. One key learning from feminist therapy is that of linking therapy and liberation with social change. Much of psychoanalysis has been guilty of institutionalizing male and female roles. Views have been promulgated that women are weak, inferior, passive, fragile, soft, dependent, intuitive rather than rational. Conversely, men

were polarized as aggressive, controlling, strong, superior, proud, independent, competitive, and athletic. Methods of therapy followed these theoretical assumptions, keeping women "in their place," keeping them "adjusted." Striking out against this repressiveness, one writer has said

To me as a woman feeling the effects of sexism in America on my life, this sexism in my therapy and training was ridiculous and harmful. I recognized that these systems were being used to discourage people/women from participation in social change and to train them to focus on themselves as the source of their conflicts.¹⁷

Feminist radical therapy states that people are oppressed, not sick. Therapy's aim should promote social change, not adjustment, helping women in particular to take back their power both as individuals and as a group.¹⁸

A key concept of feminist therapy is that of integration--uniting subjective and objective, the rational with the intuitive, the mystical and scientific, the abstract and concrete aspects of the universe, considering them harmonious parts of a whole rather than in opposition to one another. Body and mind feelings are seen as inseparable. Through observing one's inner resources and applying such observations to elements operative outside oneself "we see a universe where everything . . . is integrated and inter-dependent, not separated and conflicted."¹⁹

Elements in feminist therapy point to release of healing forces long needed and buried within the personal and collective mind-body of women. Ancient matriarchal cultures were recognized

as having one purpose: human felicity, not a pre-occupation with the conquest of nature or of human beings.²⁰ In the Middle Ages, women were healers, herbalists, witches, and were persecuted for their powers, even burned and humiliated. The re-emergence in recent times of witches (wise women) and the citing of feminist attributes of God have given greater attention to person and earth-care. Contrary to male-suggested theologies which place God transcendentally apart from human beings, Goddesses are acknowledged as an internal presence. Modern witches use religion and ritual as psychological tools to build individual strengths. With divinity or supernatural power located within the person, religion has in the practical sense been turned into psychology.²¹ Image and action are linked, which prompts Goldenberg to say, "Since witches believe that thoughts and actions form around psychological imagery, they feel that a woman will be a more effective feminist if her deep imaginal life has a feminist tone as well as her everyday political life."²²

Also important for a pastoral care paradigm which seeks to include experience at all realms of living is the grounding of witchcraft in nature, religion and moon cycles. This leads to respect for life and change. Concern for this life leads witches to say that religion should return even more powerfully to earth--the material, tangible cycles of growth and decay. "In order for this to happen," contends Goldenberg, "all deities--

Goddesses and Gods--have to be understood as forces within nature and human beings--within the stuff of life."²³

As a summation of the place in our world for belief in goddesses and witchcraft, Goldenberg offers this,

The goddess of feminist witchcraft with her love of life, her acceptance of death, and her presence within the tangible reality of animals, plants, and humans could be an indication that the human race is beginning to grow up.²⁴

Such "growing up" shows a psychological maturity which accepts mortality and yet keeps alive the sense of wonder and the affirmation of life as good.

Another feminist writer suggests personal wholeness as a woman's response to "passages" through which she goes as they relate to her as a body, as well as mind and spirit. Options are encountered at life cycle stages for grace or the experience of the demonic, depending on how women respond to these crises.²⁵

Gnostic Christianity makes a contribution toward understanding a God-concept appropriate for widening the paradigm for pastoral care and counseling. Elaine Pagels refers to early Christianity's acceptance if not advocacy of both men and women to assume full ecclesiastical authority in the church and also forwards the notion that God possessed both male and female characteristics.²⁶ Gnostic writers agreed that the divine is to be understood as a harmonious, dynamic relationship of opposites. By the 5th century a.d. female aspects of divinity such as the "Sophia of Wisdom" were displaced by or transformed into the male Logos identified with Jesus. Women, according to Susan Ford

Wiltshire, were separated into "ethereal Marys or, more likely, seductive Eves."²⁷ Only recently have feminine writers filled out the fullness of the Godhead to suggest God as a Verb (To Be) instead of a Noun,²⁸ the Incarnation as God overthrowing the masculine alienation of the Divine by being poured out in the flesh,²⁹ and the Second Coming not as a return of Christ to earth but "a new arrival of female presence, once strong and powerful, but enchained since the dawn of patriarchy. . . ."³⁰

Another contribution of feminist thought is the offer of psychic wholeness for both men and women and found in the term "androgyny." Men are being called upon to reclaim and integrate their so-called feminine side, and growth for women must include reclaiming and integrating their "masculine" side. Samuel Taylor Coleridge is reported to have insisted that "every truly great mind has been androgynous, possessing the strengths associated with both sexes."³¹

The contributions of feminist writers are rich with potential for a re-visioning of pastoral care and counseling. The inclusiveness of masculine and feminine attributes in God, the return to wonder and oneness with nature and life cycles, the importance of the body and play in health, the re-opening of chapters in Gnostic Christianity, and the necessity to see social action as part of one's therapy are all important considerations for pastoral care's "identity." Criticisms of feminist contributions to pastoral care and counseling cluster around

"exclusivism." Some radical feminists declare that all psychotherapies are inherently oppressive to women. Psychotherapists overlook the values of combined feeling, sensing, imaging, dreaming and thinking. Some value is placed on Psychosynthesis, which brings to the field its efforts to be more wholistically oriented. To assert that all theologies are male oriented and male dominated and therefore destructive to the growth of women, is to exclude the rich possibilities for novelty and freedom and relative lack of false judgment in Process Philosophy. Also, those who advocate sexism as the basic cause of all social ills either overlook or take too lightly the dangers to human wholism in other evils such as racism, class inequality, and economic exploitation. Advocates of complete separatism of women from men live with the illusion that either half of the human race can attain fullness of life isolated from the other half.

6. Pastoral Care and Social Change (Speed Leas and Paul Kittlaus).

Merging pastoral care and social change has not been an easy task in the church. Howard J. Clinebell Jr. cautions against "the privatizing of pastoral care and counseling" as a "constant and seductive temptation in ministry."³² In their recent book on the subject, Speed Leas and Paul Kittlaus attempt to bring both together.

The authors address the alienation theme with a two-fold assumption. On the one hand, God demands obedience and calls the church to minister to individuals, groups and systems. On the other hand, the task of pastoral care is "to assist individuals, groups, and systems to reestablish their broken relationships to each other and God."³³ No one, individual or group, is beyond God's grace, none beyond the church's care. And there is always hope for positive change. The authors' thesis is supported by citing Clebsch and Jaekle's discussion of the historic four-fold dimension of pastoral care and counseling: healing, guiding, sustaining, and reconciling. Whereas counseling has tended to focus on healing, sustaining, and guiding, social action has taken on the reconciliation of groups and of changing social structures. In "holistic pastoral care" both are brought together.

What follows as "holistic pastoral care" are excellent suggestions for group selection, group building, planning, action, and overcoming blocks to action, once persons understand life as a gift and not a demand. Social action and pastoral care unite, according to the authors, as joyful response to the one who came preaching life as a gift (Jesus) and the one who gives love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control (the Holy Spirit) as these gifts are being lived.

Self-actualization and self-transcendence are discussed. In a time when Maslowian notions of self-actualization are looked upon as high human values, Leas and Kittlaus caution that the goal of personal growth is not independence but interdependence. The fulfillment of meaning is the greater goal of holistic pastoral care. When values or meanings are realized in a person's life, self-actualization comes as a by-product. This is basically a self-transcendent process rather than a self-centered one.³⁴

The book is timely. It necessarily links social action to pastoral care to prevent the latter from becoming isolated and privatized.

However, whereas the book is long on strategies, it is short on theology. On the one hand the authors assume that "God demands obedience and calls us to minister to individuals, groups and systems;" on the other Jesus is introduced as coming along, not as a guilt-maker (as many social activists have been) but as one who preached that life is gift, not demand. How God can demand obedience if Jesus, God's most personal expression, taught life as a gift and not demand, is confusing. What is also lacking is the dimension of pastoral care and social action jointly fitted together to enable the church to be instruments of transformation of society in order to be about larger purposes in the universe. This notion would be better served theologically if the authors expanded their Viktor Frankl-motivated notions of

value and meaning orientations leading to self-transcendence rather than self-centeredness.

7. Spiritual Direction (William A Barry).

Spiritual direction is assistance given to an interactive process between a person and God, the latter communicating and desiring relationship and the former, through contemplation, prayer, listening, and response entering the relationship with clearer focus for life's direction. The spiritual counselor attempts to encourage in the client a sense of looking and listening to someone outside himself or herself. Time is spent learning how the counselee "loses" himself or herself or becomes absorbed in such a way as to forget oneself. Encouragement is given to such activities as looking at natural beauty, listening to music, reading scripture, or walking the streets of a city, with a sense of expectation that God will reveal God's Self in such places and events.

Certain criteria are necessary to invoke to be certain that whatever results occur are indeed spiritual and not demonic. The Christian tradition suggests Paul's statement in Galatians 5:22-23 as one such set of criteria, namely, that the fruits of spiritual centeredness are "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."

Such experiences within the counselee suggest a direction toward and not away from reality and the God within reality. On

the counselor's part, empathy and wisdom, the ability to confront, are required to assist the counselee in making spiritual connections with inner experiences.

The best criterion offered for the validity of spiritual experience is the sense of developing inner and outer harmony--"a growing sense of one's own self as distinct from and independent of, yet related to, important other people, one's world, and one's God."³⁵

This sense of guiding spiritually is well established within the parameters of pastoral care and counseling and is to be seen as an intentional tool and aim within the Christian pastoral counselor's person and skills. It makes no apology, in the negative sense, for its usefulness. It is an apology, in the positive sense, for Christian care in the historical sense of Clebsch and Jaekle's findings, especially the guiding function.

Spiritual direction can well be used in relating persons to the wider paradigm of life in all its interconnectedness. What it lacks is a more corporate sense of the spiritual journey. That is, spiritual direction focuses mainly on one-to-one relationships and needs to branch out to include group experience and involvement and care for that total sacredness of life.

8. Worship and Pastoral Care (Davelyn L. Vignaud).

Historically, the church has been a mediator of grace to persons in and out of its fold. In recent years, according to

Davelyn Vignaud, the church has been undergoing an identity crisis, largely due to the incursions of psychotherapeutic disciplines into its life. To reclaim in good measure its more spiritual center, liturgical worship, in its free-style or more formal aspect, needs to be promoted and understood as offering a more whole experience than it is given credit for.

Worship takes place in the gathered community. Whereas secular psychotherapy has evolved from more rational/empirical sources, pastoral care is grounded in the "ecclesia"--the church, which is a contextual framework in which meaning and values help in the understanding of life's varied dimensions: psychological, sociological, political, physical. Therefore the acts of healing, sustaining, guiding, and reconciling are inherently pastoral care functions, wholistic, and inclusive of a pastoral response to persons. Implicit within the acts of pastoral caring in the gathered community is the seeking of wholeness (body/mind/spirit) of persons, who are created in God's image, and called to live the full life. Worship assists and becomes pastoral care as it addresses such wholeness.

Six kinds of experiences in worship contribute to wholeness-building: personal experiences of God and transcendence, of dignity and worth, of wholeness and integrity, of commonness and solidarity, of meaning, and of hope. Each has within it one or more of the four pastoral care modes of healing, guiding, sustaining and reconciling.

In addition, worship serves a corrective function. Whereas pastoral counseling often, if not usually, centers on the amelioration of human suffering, focusing more on the psychological dynamics of the troubled person, worship, on the other hand, is theologically oriented, religious, and a specifically Christian activity.³⁶

Finally, what is called for "is a movement to reclaim the place of liturgy in the tradition of the cure of souls as it emerged in the historical development of the profession."³⁷ This is an invaluable ally to a pastor and a distinct advantage over the private-practice counselor who does not function within the context of an ecclesia.

Vignaud's position is first of all to be appreciated. If alienation from the groundedness of all life is a pronounced piece of human experience, then worship can serve to enhance the reduction of alienation from God and others and also satisfy the human need for belonging in community. Vignaud renders an excellent service in linking the alienation-overcoming function of worship which incorporates healing, sustaining, guiding, and reconciling. Moral contexts are given, dignity and worth enhanced, along with the sense of being whole as liturgy addresses cognitive, intellectual, emotional, sensual, and imaginal dimensions of personhood. The sense of engaging in a life that has meaning and hope is also a possibility within human experience in a worship context.

All is assumed as good and proper and necessary provided such ritual is actively, and numinously filled by a Presence and a blend of conscious and unconscious participation in a drama where God is expected to do something and worshipers are open at one or more levels to receive grace. Unfortunately, most liturgies are not that alive. Neither are they consistent. Liturgies dry up. They become too familiar if not cradled in creativity. Spirit leaves and form remains, therefore undercutting some part of the six-fold contribution to wholeness. Precisely at this point education is important as a continual reminder to the worshiping community that consciousness and expectation are critical to vibrant worship.

The author sets worship in too much a milieu of the entire gathered community, overlooking other times when worship can be efficacious in delivering most of the six-fold facets of experience which liturgy affords. What is dangerous is the assumption that only at designated times and places can this fulness of life be found and expressed.

9. Transcendence and Globalized Community: Suggestions for a New Paradigm (Harville Hendrix).

Locating the current pastoral counseling paradigm on a three point stance involving the counselor, the human condition, and the location of the human problem, Harville Hendrix proposes a revised model which supplements current notions of pastoral care and counseling while calling on contributors from several

other religious disciplines to assist him. The counselor's image takes on that of a prophet. The location of the human problem is that crossroads of the self and the ultimate. Diagnostically, the human problem is judged to be alienation from transcendence. In a succinct manner, Hendrix challenges his compatriots in the field to think theoretically:

To be adequate as a response to the total human situation, pastoral counseling theory must be expanded to include consideration of the transcendent dimension of human existence, and pastoral counseling method and technique must be modified to overcome alienation from the ultimate by facilitating the actualization of transcendence.³⁸

The role of the pastoral counselor is surveyed. Priestly functions of healing, guiding, sustaining, and reconciling are only partial. Today's counselor must be the counselor-prophet. Borrowing from Abraham Heschel and Sidney Jourard, Hendrix describes the prophet as one who is "without a compromise, committed to the highest good of which man is capable, and he mourns, castigates, and incites in order that mediocre men (sic) might rise to those heights."³⁹ Furthermore, the prophet, "with his vision of the transcendent God within," sees what others cannot see, maintaining a kind of distance but also able to enter into relation in order to have his vision seen and heard. The nurturing skills of today's counselor include concern and compassion matched with commitment to overcoming alienation (sin) through the encouragement of freedom and sometimes through confrontation which discloses a truth that hurts. Thus, the pastoral counselor is to be the priest-prophet, the "outsider who

is also inside," the one who confronts and sustains while living as an "exemplar of the best possible life in this time and place" according to a vision of authentic, transcendent existence into which he (or she) invites others."⁴⁰

Moving to the location of the human problem, Hendrix challenges the adequacy of the traditional notion of that problem occurring at the interface between the person and his/her social environment. More fruitful observation and thought would locate the problem in the relation of the organism to cosmic reality, the universals, the ultimate, the transcendent.⁴¹ The old model, says Hendrix, misses the higher human functions of spirituality, creativity, and transcendence. The theological tradition has been more consistent in emphasizing human relatedness to God and to the life of faith and belief. Borrowing too much from psychology, pastoral care and counseling has confused spiritual and religious problems with varied emotional problems. Thus, spiritual problems have not been properly related to spiritual structure. Human beings are aware of a larger, wider world beyond themselves and other persons. They are most aware when free from struggling to satisfy basic coping needs and when free from interpersonal loneliness. This restlessness can be satisfied by something which embraces the person and his/her relationships and which is also beyond them.⁴²

The third paradigmatic element in a new look at pastoral care is the designation of the human problem as alienation. The

more fundamental alienation is not within oneself, and others; the most serious alienation is "alienation from the transcendent dimension of consciousness and from the transcendent realm of objective reality."⁴³ Becoming a social being may well require repressing transcendence and becoming entrapped in "ordinary consciousness." Seen from this perspective, what passes for abnormality may really be "a negation of socialized consciousness and a search for transcendence."⁴⁴ Socialization is therefore a mixed entity. On the one side it is necessary for becoming human, and on the other, as persons become socialized, they become alienated from potentiality. Socialization becomes a "fall" from unmediated experience into mediated experience.⁴⁵ To offset this negative sense of socialization, pastoral care and counseling must see transcendence as the goal behind all forms of human search for health and wholeness.

But, what is meant by "transcendence"? It is neither an intellectual search nor a response to an "objective Transcendence," which has been located either in life's midst or depths or absolutely beyond life and historical existence. As an intuition of "something more" in life and the impulse to move from ordinary dimensions of life to the extraordinary, transcendence is

a mode of being and a mode of knowing in which the ultimate is present in the immediacy of life. (It is) . . . a direct perception of the interconnectedness or unity of all reality . . . the experiencing of the unity behind the separateness of all reality and the capacity to alternate, at will, between unity and diversity.⁴⁶

Hendrix finds support from Herbert W. Richardson who, in speaking of transcendence, asserts that "the God of integrity transformation is not one in whom we live (separation and return) or the one who limits us and is over-against us (conflict and vindication) but the one who lives in us."⁴⁷

While on the surface this may seem to be advocacy for super-individualism, Richardson asserts that it makes for the possibility of a new kind of community. Not needing anyone to complete himself or herself, others can be seen for what they are, rather than for what one needs them to be in order to be complete in oneself. The actualization of one's self love and spiritual centeredness becomes a prerequisite for a non-possessive love which can affirm others in their uniqueness. Therefore it is not a basis for a community of isolated and self-sufficient individuals "but for a new kind of noncompensatory, 'globalized' communal existence."⁴⁸ Faith becomes the substance of life and not beliefs about life. Faith trusts in and accepts the experience of reality and not in beliefs about what is real.

In summarizing and concluding, Hendrix speaks of balancing polar opposites. The priestly role of pastoral care leads beyond itself to the prophetic role. The location of the human problem at the meeting point of ego and social environment moves toward the interface of the person and the ultimate. Human alienation of self from self leads to deeper alienation of the

self from reality's transcendent dimension. Alienation leads beyond itself to the human possibility--the actualization of the transcendent dimension of the self. Pastoral care and counseling as "a therapy of immanence," must go beyond itself "to the transcendent dimension of every insight, in every act of love and reconciliation, and to its own evolution in the direction of completing itself by becoming also a 'therapy for transcendence.'" ⁴⁹

In beginning a critique of Hendrix' article, appreciation is expressed for the knitting together of three essentials in pastoral care and counseling: the locus of the human problem, the image of the counselor, and the nature of the human problem. In particular this writer will borrow from Hendrix his notions of alienation, pastoral functions as prophet/priest, and intouchness with cosmic dimensions to help understand and criticize the Findhorn Community and to develop a model for pastoral care which is cosmic in concern and practice.

One criticism of Hendrix is that his notion of what a prophet/priest is does not go far enough. Such a person must embody whatever the ideal is that is being sought. That is, if the prophet/priest counselor is to lead and exhort parishioners or clients through the labyrinth away from alienation toward co-creative relatedness with the God of cosmic purposes and proportions, then she or he must already be in some sense a resident-participant in that dimension, else, how will one

perceive or intuit when one has become connected with cosmic community?

Hendrix does a deft turn of Bonhoeffer's "man come of age" in suggesting that the person of today no longer needs a deus ex machina because God can be discovered within. And as free persons, this discovery of God's withinness leads not to license, though "hubris" lurks as a possibility, but to responsible use of personal and collective power in concert not only with the God within but with a sense of being cosmically related to the extent that "when one touches a flower one troubles a star."

Problems still cluster about Hendrix and his lack of attention to how one is to deal with evil in order to change it. And how one, in a very practical expression, educates or leads others to become more conscious in being a practicing, responsible cosmic person.

10. Pastoral Care and New Age Healing (John F. Miller).

Noting that writings in various fields of disciplines tend to point to new ways of looking at reality, John F. Miller surveyed "New Age" groups in the Dallas/Fort Worth area and discovered differences and divergences as well as the common thread of healing.⁵⁰ Miller, an Associate Professor of Philosophy at North Texas State University in Denton, Texas, studied such diverse groups as Dare to be Aware, The Institute

for Esoteric Enlightenment, The Theosophical Society, The Rosicrucians, yoga instructors, Silva Mind Control, Transcendental Meditation, rolfers, tarot readers, psychics, and health food advocates. Though different in methodology and technique, the importance of the role of healing was seen as potential for creating a common bond between them.

The author is singled out in this section because he was the only one noted in the journals surveyed who wrote intensively on the topic. Miller urges pastors and congregations to locate persons among them with experience and expertise to lead lectures and seminars, drawing upon other resources in the community which might have a distinctive healing thrust in their work.⁵¹

Referring to historical roots, he advocated that pastors become more broad minded to healing techniques, recalling relevant New Testament accounts of healing and re-cultivating interest in early Gnostic Christianity. He concludes his article by urging ministers to be open to eastern influences and to re-visit esoteric Christianity through such authors as the Liberal Catholic C. W. Leadbeater, Geoffrey Hodson, and Manley Hall.

In choosing to look at the diverse "New Age" healing practices the author makes a contribution to the expanding of the pastoral care and counseling paradigm. What is offered is variety. What is lacking are tight models. He cites the common thread of healing, but does not carefully define what healing is. Although physical, emotional, and spiritual healing are noted, no

attempt is made to correlate them into a whole. His aim was not to pull such diversity together; it was to assist his readers to think of "parapsychology as an idea whose time has come,"⁵² and to survey the diverse areas he chose to point out a new, emerging consciousness, along with James Sire, whom he quotes as saying, "the new consciousness is a world view whose time has come."⁵³ The author's strength in presenting diverse data in healing lies in linking it with the reminder that the Christian Church has long practiced healing. His admonition that "danger lurks in the muddy waters of the unfamiliar"⁵⁴ is an appropriate balance to indiscriminate and baseless experimentation.

11. Whole Person Health Care.

A quiet revolution in health care has been taking place in recent years involving the church, members of the medical community, and related professionals and lay persons. It is called by such names as "wellness," "whole person health care," "holistic health," or "wholistic health."

Whole person health care treats persons as a unity of body/mind/spirit. It assumes that health depends upon the balance between the emotional, spiritual, and physical factors. In short, persons are made up of parts whose sum is greater than the whole.⁵⁵

Whole person health care treats each person's illness or disease as multidimensional. It recognizes the close connection

between a person's belief system (hidden or overt, religious and/or secular), one's value system, and the mind set toward wellness or ill health.⁵⁶ Feelings of alienation from God and human beings, excessive anger, guilt, and frustration eventually affect physical and emotional health. Whole person health care acknowledges the full range of psychosomatic illnesses in which emotions, personal values, and the body appear to be not only divided against each other but working against the total health of the person.

Multidisciplinary approaches which advocate such disciplines as exercise, nutrition, meditation, values clarification as well as good medical procedures are currently bringing about a far reaching health to persons than in the recent past. Central to whole person care is the premise that persons themselves, the co-called patient or client, have an essential role in their own healing by developing health-producing life style patterns and attitudes by drawing upon their own inner wisdom and by becoming the director, effector and evaluator of their own uniquely designed health care program.⁵⁷

Just as persons are seen as wholes, so also does the helping team of care-ers attempt to see themselves as a unit. Team members in multidisciplinary approaches are regarded as equals. Positive attitudes are engendered. The accent is away from illness or pathology to wellness and health-potential.

Correspondingly, persons receiving such care are referred to as "clients" rather than "patients."

Education is a contributing health factor in whole person care. Seminars are made available and deal with such topics as death and dying, marriage enrichment, values clarification, parenting, pre-retirement, and stress-reduction.

Since the spiritual part of a person's life is taken into serious consideration, churches serve in other vital roles as part of the health care system. In addition to a church offering the use of its facilities and in presenting health care programs, individual members can provide transportation, child care, financial support, and pastoral guidance to parishioners as they come for counsel. Worship and prayer offer support and guidance. Home visits are encouraged. Support groups are created.⁵⁸

The whole person health care movement has clear implications for pastoral care and counseling. The church and Christian pastors are conspicuous leaders among the movement's vanguard, taking seriously the Christian message of salvation (wholeness). A common faith in health by team members supports the salvific ministry of the church, though theological understanding is still sketchy. More needs to be explored in linking persons with larger life networks (ecological concerns, social justice issues). The system depends in large part on how well one's will can be mobilized to opt for health. These are freedom-responsibility issues which may rule out persons pressed

into and pressed by lower economic statuses and/or those who remain dependent on others to care for them. The most effective models for whole person health care appear to be in middle to upper middle class communities. More pilot projects need to test out viability in lower economic neighborhoods. Nonetheless, wholistic health care has promise in providing pastoral care and counseling with a practical working out of a wholistic paradigm.

D. SUMMARY AND CONCLUSIONS

A historical reference point for themes in pastoral care and counseling is the work of Clebsch and Jaekle. From New Testament times to our current century, the work of pastoral care, or cure of souls, has been laced with sustaining, healing, guiding, reconciling, and nurture.

This writer's assumption is that pastoral care and counseling is in ferment seeking its spiritual identity. A study of professional journals during the period 1976-1980, along with selected books and papers, has revealed a variety of themes which suggest ways of broadening the paradigm of pastoral care and counseling.

It is interesting to note, initially and parenthetically, that of the eleven sources cited five make specific reference to Clebsch and Jaekle's presentation of the healing, guiding, sustaining, and reconciling modes.⁵⁹ Of further interest is Oden's omission of reference to these threads as he undertakes a

historical survey and concludes with a call to return to "the classics."

A variety of themes present themselves for inspection in the eleven current sources noted. Their diversity does not make for a simple clarity but does suggest possibilities for a current revisioning of the paradigm for pastoral care and counseling.

The Importance of Community.

In eight of the eleven sources surveyed the important place of groups and community is affirmed. It is in group life that early New Testament notions of "koinonia," "diakonia," and "maturia," are best cultivated (Oden). Freedom and individuality are best served in the shared life of the church (Cobb), which is a strategy and action base to affect the world with moral and just, value-oriented ordering (Leas and Kittlaus, Browning). Pastoral care within the church community guards against the privatism that characterizes psychotherapy (Stone) and draws upon a wealth of resources such as worship (Vignaud), and wholistic health set-ups (Whole Person Health Care), blending church and wider community resources. In such a (church) community persons find and exercise a non-possessive love which can affirm others in their uniqueness, locally and globally (Hendrix). While the selected reading in feminism did not specifically deal with community and group, there is ample evidence in other places that

consciousness-raising groups for men and women have and will continue to have impact in church and community.

The Goal of Personal Growth: Interdependence.

Since all of reality is interconnected (Hendrix), it follows that no one can live meaningfully and experience deeply in isolation. Pastoral care functions in the church system to impact a larger system--the world (Browning). In church groups which respond to the Giver and gift of life, personal growth aims not at independence but interdependence in serving the world (Leas and Kittlaus). This is further exemplified where churches engage in providing wholistic health care utilizing interdisciplinary teams to focus on body/mind/spirit synergy issues (Whole Person Health Care) even though this focuses on individual health, and where persons have the courage to think of God as masculine/feminine and see the need for relating to nature more intentionally (Feminism).

The Person as a Unit.

Whereas Thomas Oden sees fasting, dieting, and meditating as practices which nourish parts of a person's spiritual sense, others identify "parts-care" as service to the total human being (Whole Person Health Care, Feminism). Encompassing both views is that of Spiritual Direction when it leads out with spiritual healing.⁶⁰ Pastoral care in worship meets persons at many

touchpoints--cognitive, emotional, sensual, intellectual, and imaginal (Vignaud).

The Importance of Freedom.

Although emphases of interrelatedness, community, social action and social justice are emphasized, there is clear respect for personal freedom. God's activity in directivity is met with human freedom and increases as God becomes more immanent in persons (Cobb). Having a specific freedom in each new situation (Cobb), persons involved in receiving pastoral care are invited to disbelieve in conformity to shallow standards of living and to think, feel, and act according to their own sensibilities, living in accord with their own inner laws; this is an invitation to give up bondage to external laws for freedom to achieve a "transsocial existence" within society, fulfilling the law by living according to the gospel (Hendrix). Nurtured in such a receptive yet challenging climate, persons are thus encouraged to exercise their freedom to be responsible for their own health (Whole Person Health Care). All such therapies and pastoral caring, having as their first concern to give persons a structure, a character, an identity, a religiocultural value system out of which to live, assist persons to be free to act, increasing personal freedom (Browning). One expression of freedom taking form is the liberation of men and women from

sexist traps and for more full realization of potential, both personal and collective (Feminism).

Morality, Justice, Social Concern.

While pastoral care and counseling serves individuals, it must also lead to the liberation of the many (Feminism). The church's pastoral care leads to moral self-examination, spiritual guidance, and group accountability, rooted in Bible and tradition (Oden, Stone). In short, it leads to moral inquiry without being moralistic (Browning), it assists persons, groups, and systems to overcome their broken relationships with each other and with God (Leas and Kittlaus).

Varied Themes.

In the above-mentioned themes at least five authors/groups shared similar interests, registering similar emphases. A variety of other themes fall out of the aggregate of remaining concerns. Three in particular are given attention.

Transcendence. Transcendence is necessary in persons and groups to move them beyond narrow ego-based concerns to wider valuing and meaning levels (Hendrix, Spiritual Direction, Oden, Stone).

God "Within." God within is personal reality in the immediacy of experience. God is not remote, inaccessible, aloof,

or quite apart from human experience and the world of nature. God is thought of as immanent, accessible, to some extent personal, and related to human experience and the nature realm (Cobb, *Feminism, Spiritual Direction*, Hendrix).

New Consciousness. Life has a fuller dimension when informed by new awarenesses of witchcraft, the nature cycles, elements in gnosticism, and esoteric religious expression (Feminism). In persons, systems, or groups, a blend of past and future imaging bring a new way of thinking into the present (Hendrix, Miller). Cobb offers a timely suggestion in the use of imagination to create ideals and modes of implementing ideals.

The survey does not turn up a clear model or direction for the spiritual center of pastoral care. The Christian Church, with its varied offerings of worship, group life, social witness, personal counseling, vast organization, and historic faith is often mentioned as the context within which pastoral care and counseling is done. However, the church as presented is a diverse, diffuse entity with various culturally-encrusted life styles that mute any voice which might speak from the central core of Christianity. Yet, the tenacity of the church to remain constant in its historical rootedness in witness and nurture offers hope and suggests that it has not lived out its course. This rootedness marks its potential for making a significant

difference in the world and marks it as yet important and worthy as one of the places on earth through which God loves the world.

It is interesting to note, in closing out this section, that two important factors in this survey were not accorded high and special regard. Only two authors, Oden and Browning, dealt with personal faith and belief in any depth. If faith and belief are to be assumed in the majority of the literature surveyed, then it is a thickly veiled assumption. Only Hendrix mentions faith as related to paradigm. Only Cobb places high value on trust being critical in a life of constant decision-making within the continual presence of God and therefore the continual choosing of life. Only Stone places an important emphasis on the importance of beliefs and how they affect feelings and behavior.

The themes having been drawn together, we now look for models to embrace them or models to emerge from within the themes. Some individual churches may embrace and embody some of the themes. Private practice counseling may exhibit some of the thematic strands, although this method of care is criticized as a truncated version of a more whole-person-care context that the organized local church can offer.

Where then shall we look for pastoral care and counseling done in the context of an intentional community which believes in the interdependence of life, while recognizing the person as free, as a body/mind/spiritual unit, whose need to transcend shallow ego goals involves cooperation with a God immanent in

nature and human experience through the use of one's imagination, worship and prayer life as well as activity, in concert with others, to bring about a just and moral society? Such a style of living is full-orbed. Such a style of living includes an operative faith and a belief system. Such a style of living is avowedly and unabashedly spiritual. Such a style of living is found, here and there, in individuals but not in many churches. Such a style of living is suggested, in large measure, in the Community of Findhorn, located in northern Scotland. We will now take a long look at that community as a potential resource for developing a new paradigm for pastoral care.

NOTES

¹John T. McNeill, A History of the Cure of Souls (New York: Harper & Row, 1951), p. vii.

²Daniel Day Williams, The Minister and the Care of Souls (New York: Harper & Row, 1961), p. 15.

³William A. Clebsch and Charles Jaekle, Pastoral Care in Historical Perspective (New York: Aronson, 1975)

⁴Ibid., p. 69.

⁵Ibid., pp. 81-82.

⁶Thomas C. Oden, "Recovering Lost Identity," Journal of Pastoral Care, 34, 1 (March 1980), p. 6.

⁷Ibid., p. 10.

⁸Ibid., p. 15.

⁹Howard W. Stone, "Pastoral Care in the 1980's: A Call for its Return to Christian Roots," Religion in Life, 49 (Autumn 1980), 350.

¹⁰Ibid., pp. 356-357.

¹¹John B. Cobb Jr., Theology and Pastoral Care (Philadelphia: Fortress Press, 1977), p. 52.

¹²Ibid., p. 52.

¹³Ibid., p. 48.

¹⁴Ibid., p. 44.

¹⁵Don S. Browning, The Moral Context of Pastoral Care (Philadelphia: Westminster Press, 1976), p. 18.

¹⁶Don S. Browning, "New Trends in Pastoral Care," Christian Century, 90, 31 (1973), 850.

¹⁷Anica Vesel Mander and Anne Kent Rush, Feminism as Therapy (New York: Random House, 1974), p. 6.

¹⁸Susan Rennie and Kirsten Grimstad, The New Women's Survival Sourcebook (New York: Knopf, 1975)

- ¹⁹Manders and Rush, p. 14.
- ²⁰Mary Daly, Beyond God the Father: Toward a Philosophy of Women's Liberation (Boston: Beacon Press, 1973), p. 94.
- ²¹Naomi R. Goldenberg, "Feminist Witchcraft--The Goddess is Alive", paper submitted to Maryann Lash, Associate Director, Beacon Press, date unknown.
- ²²Ibid., p. 10.
- ²³Ibid., p. 28.
- ²⁴Ibid., p. 33.
- ²⁵Penelope Washbourn, Becoming Woman (San Francisco: Harper & Row, 1977), p. 3.
- ²⁶Valentinus, a teacher and poet, begins with the premise that God is indescribable and Dyadic. Another part of God is ineffable, the Depth, the Primal Father; the other is Grace, Silence, Womb, the Mother of all. See Elaine Pagels, "Did Man Make God in His Image? Politics and Religion in Early Christianity," Colwell Lecture, School of Theology at Claremont, 1977, p. 4.
- ²⁷Susan Ford Wiltshire, "Review of Engelsman", Religion in Life, 49 (Summer 1980), 243.
- ²⁸Daly, p. 33.
- ²⁹Rosemary Ruether, "Christology and Feminism," United Methodist Board of Higher Education Occasional Papers, 13 (December 1976), 4.
- ³⁰Daly, p. 96.
- ³¹Jack Nichols, Men's Liberation (New York: Penguin Books, 1975), p. 25.
- ³²Speed Leas and Paul Kittlaus, The Pastoral Counselor in Social Action (Philadelphia: Fortress Press, 1981), p. vi.
- ³³Ibid., p. xi.
- ³⁴Ibid., p. 8.
- ³⁵William A. Barry, "Spiritual Direction and Pastoral Counseling," Pastoral Psychology, 26, 1 (Fall 1977), 9.

³⁶Davelyn L. Vignaud, "The Place of Worship in Pastoral Care," Pastoral Psychology, 29, 2 (Winter 1980), 107.

³⁷Ibid.

³⁸Harville Hendrix, "Pastoral Counseling: In Search of a New Paradigm," Pastoral Psychology, 25, 3 (Spring 1977), 157.

³⁹Sidney Jourard, Healthy Personality (New York: Macmillan, 1974), p. 343.

⁴⁰Hendrix, p. 160.

⁴¹Ibid., p. 161.

⁴²Ibid., p. 162.

⁴³Ibid., p. 165.

⁴⁴Ibid.

⁴⁵Ibid., p. 166.

⁴⁶Ibid., Ibid., pp. 168-169.

⁴⁷Herbert W. Richardson, "Three Myths of Transcendence," in Herbert W. Richardson and Donald R. Cutler (eds.) Transcendence (Boston: Beacon Press, 1969), p. 112.

⁴⁸Hendrix, p. 170.

⁴⁹Ibid., p. 172.

⁵⁰See John F. Miller, III, "The Pastorate and New Age Healing," Pastoral Psychology, 27, 2 (Winter 1978)

⁵¹Ibid., p. 102.

⁵²Ibid.

⁵³James W. Sire, The Universe Next Door (Downer's Grove, IL: Inter-Varsity Press, 1976)

⁵⁴Miller, p. 102.

⁵⁵The body/mind split, parts-consciousness, and plethora of specialities in the healing professions have contributed to fragmentation of persons, or to the treatment of persons as fragmented. The capability of the "whole," vastly underestimated before, is now gaining more attention in the term and mind set

called "synergy," which views individual parts as something more when set within the whole. See Robert Keck, "New Discoveries Call for New Training," Journal of Pastoral Care, 33, 2 (June 1979), 83-87.

⁵⁶Persons have made choices to change their life styles when shown that their total health can change for the better. A team approach of physician, pastoral counselor, nurse, and client--all working together--bears this out in the organization known as Wholistic Health Care, Inc. See Granger Westberg, "From Hospital Chaplaincy to Wholistic Health Center," Journal of Pastoral Care, 33, 2 (June 1979), 76-82.

⁵⁷Norman Cousins makes the interesting point that the exercise of freedom is essential in personal growth in health. Says Cousins, "I have learned never to underestimate the capacity of the human mind and body to regenerate--even when the prospects seemed most wretched. The life force may be the least understood force on earth. William James said that human beings tend to live too far within self-imposed limits. It is possible that these limits will recede when we respect more fully the natural drive of the human mind and body toward perfectibility and regeneration. Protecting and cherishing that natural drive may well represent the finest exercise of human freedom." In another place Cousins says, ". . . the human mind can discipline the body, can set goals for itself, can somehow comprehend its own potentiality and move resolutely forward." Cousins' thoughts come from a remarkable experience in overcoming a serious illness. See Norman Cousins, Anatomy of an Illness (New York: Norton, 1979), pp. 48 and 158.

⁵⁸John L. Florell, "Wholistic Health and Pastoral Counseling," Journal of Pastoral Care, 33, 2 (June 1979), 96-103.

⁵⁹Howard Stone, in proposing ten theses, re-emphasizes the need to integrate the four strands with traditional and non-directive models of pastoral care and with moral and theological categories. Don S. Browning cites the prominence of the eductive mode in current pastoral care, adds the need for discipline, and calls for rational, critical reflection. Speed Leas and Paul Kittlaus note that current pastoral counseling has focused on healing, sustaining, and guiding and that social action has taken on the reconciliation theme; a call is made to bring it all together in "holistic pastoral care." In seeing worship as pastoral care, Davelyn Vignaud demonstrates that six kinds of experience (personal experiences of God and transcendence, dignity and worth, wholeness and integration, commonness and solidarity, meaning, and hope) have within them one or more of the modes of healing, guiding, sustaining, and reconciling. Harville Hendrix points to contemporary counseling

as a priestly function with historical roots in healing, guiding, sustaining, and reconciling; correction is called for by supporting a polar image, the role of counselor-prophet.

⁶⁰ Says the Rev. Noel Waring, sometime Dean of St. Patrick's Anglican Cathedral in Dublin, "Spiritual healing is God's loving action in all and every part of our nature." Similarly, Leslie Weatherhead asserts, "There is no tissue in the human body wholly removed from the influence of the spirit." Cited in Laurence Harvey, "Spiritual Healing," Journal of Religion and Health, 15, 1 (1976), 34-37.

Chapter 3

THE COMMUNITY OF FINDHORN: A CASE STUDY

A. INTRODUCTION

Elements of a new paradigm for pastoral care have emerged from a survey of recent writings in the field. Those elements consist of the importance of community, interdependence as a goal of personal growth, persons as mind/body/spirit wholes, freedom, moral concern, self-transcendence, the God within, and a new consciousness. However, these elements are not collected under one roof! They are not embodied. Some of the elements may be combined here and there in some churches (like the Church of the Saviour in Washington, D.C. or Glide Memorial United Methodist Church in San Francisco). Some individuals incorporate some of these traits some of the time. One can either work toward creating an entity out of these sometimes disparate elements or one can look about for possible models which embody them. In looking about, the Community of Findhorn is seen as a possible model. We now turn our attention to that Community.

B. AN OVERVIEW

The Findhorn Community takes its name from the village of Findhorn, located in northern Scotland on the edge of the Moray Firth. Founded in 1962 by Peter and Eileen Caddy, who sought and acted in obedience to the will of God as they understood and

experienced that reality, Findhorn is a spiritual community, a "Centre of Light." It is a community in which all participants allow all of life's experiences to help them understand their own divinity and to pioneer such understandings into commitment to God and service to the rest of the world. There is explicit belief that a New Age is breaking in and through our world, a New Age characterized by continuity with vast programs and movements of spiritual and evolutionary development initiated many years ago. In this New Age, communication and communion are occurring on three levels: persons to persons (through relations which reveal wholeness through persons); persons and nature (human oneness with all life in the animal, plant, vegetable, and mineral kingdoms); and human to spirit (oneness with the more evolved life forms known as the Christ and the Hierarchy, and human oneness with God).¹

Primarily a working community, Findhorn members seek to exhibit "Love and Light" energies in all they do. Persons are encouraged and supported to learn to love what they are doing, wherever they are and whomever they are with.

Because God is in all of life, unity with life is affirmed. Linkage is believed and felt with persons of all races, colors, classes, or religious preference.

Relationship with the forces of nature also testifies to the unity of and unity with all of life. Instead of emphasizing human domination of nature in order to use it for selfish ends,

persons are learning to cooperate with nature in creativity and love. This means not only using unusual organic methods in their famous gardens. It includes learning to commune with the plant kingdom through the life forms and intelligences believed to be inherent within the plant life as well as the spiritual intermediaries called "devas."

Actions are mainly carried out in groups exemplifying the principles of communion, attunement, manifestation, and wholeness. Activities are seen as guided neither by autocratic leadership or majority voting, but by direction from "the God within," blending personal direction with a vision of the good of the whole. There are only two principle rules for membership in the Community: persons must work and there are not to be any drugs used (alcohol being a exception and is to be used only in moderation and not in any way that negatively affects the larger community). A "Core Group" reviews the state of the Community and may send out to others the results of their attunement, but it does not impose sanctions or send on edicts that are to be carried out without reservations. Authority rests within the community and its constant striving "to maintain and increase their awareness of the God within and to demonstrate it with their lives."² Future planning is carried out with the understanding that forms are temporal, and with the faith that all needs will be met.

Educationally, Findhorn believes itself to be one of many New Age centers in the world dedicated to bringing more change of consciousness and unity to the world. Therefore, Findhorn seeks unity with those persons and communities who have those ideals. Through computer linkups and personal exchange of members, Findhorn maintains a significant place in a network across the globe, including such groups and communities as Arconsanti in Arizona, Esalen in northern California, the Chinook Community in the state of Washington, and Oroville, in India.

The Community has developed an educational branch which is localized at "The Park" and at the "college" at nearby Cluny Hill. The educational programs are not "head-tripping" exercises or academics but deal with clarifying spiritual principles on which life is built. People of all ages and stations in life are welcome to come and to be trained in the principles undergirding the life of the Community. Various programs for guests are offered for a donation. Course offerings include group communication, sacred dance, self-healing, how to create a Light Centre, and how to utilize what are called "the Laws of Manifestation."

Open to change, the Community seeks in many ways and in all relationships--human, spiritual, and elemental--to live and work in Love and Light.

C. HOW THE COMMUNITY EVOLVED

1. The Setting.

The actual Village of Findhorn, a fishing village and favorite summer vacation place for many Scots, is located on the Moray Firth which opens into the North Sea. Located 537 miles to the North of London, the nearest large city is Inverness. The Community of Findhorn, at its original Caravan (trailer) Park location one mile from the Village, is bounded on the one side by a large moorland comprised of shingle and sand dunes, with heavy growth of furze and broom. On the opposite side is Findhorn Bay, a large area covered with mud and drying seaweed at low tide. The third side is the site of Kinloss Royal Airforce Base. Bordering the fourth side of the Caravan Park is a bomb and torpedo dump, surrounded by barbed wire and topped with chain-link fence. The Caravan Park itself is a privately owned campground for trailers. The setting has significance because of the spiritual qualities that were tapped in a setting that was less than idyllic.

Community members are located in other places, most of which are within five miles of the Caravan Park. The most distant "branch" of the Community is found on the island of Erraid, off the west coast of Scotland and near Iona. Work and education are carried out at Cluny Hill College, in Forres, at Newbold House, Cullerne, Drumduan, and Marcassie.

2. Peter and Eileen Caddy, Co-Founders.

It was in a Methodist family that Peter Caddy learned his first religious awareness. It was a family also open to healing and esoteric philosophies, including contact with the original Christian Rosenkreutz Rosicrucians and positive thinking training in the Crotona Fellowship. Peter Caddy's physical, spiritual, and mental acumen were sharpened by mountaineering, running, eating properly, will training, and work in the Royal Air Force, which consisted of supervising the feeding of a million service men and women during World War II. An avid searcher for truth, Peter Caddy consulted with persons from diverse backgrounds, led an expedition to Gyantse, in Tibet, sought the Master of Badrinath, in the Himalayas—all with the sense that he was being trained for something . . . some spiritual plan or unfoldment. His philosophical understanding was being shaped by a trust in intuition, the rightness of things at all levels, and a love was not a notion or mere feeling but something to be demonstrated in all waking moments. At a time when he realized that no religion could bring God to human beings and that the Kingdom of God was within, Peter Caddy met Sheena Govan, a religious woman steeped in faith and devotion to God's will. It was she who enabled Caddy to learn love and compassion and the reality of "Christ consciousness within."³ Caddy's training under Sheena continued for five years and his marriage to her ended when he met Eileen

Combe, the wife of a Royal Air Force wing commander, and the woman he would eventually marry and journey with to Findhorn.

Eileen Caddy was brought up in a home exposed to biblical understandings and demonstrations of it in Christian living, although her formal involvement in the Church of England was minimal. Eileen's mother's involvement in Christian Science in later life was of no particular import to Eileen's development at the time. The interest shifted, however, when Eileen was given a healing by a Christian Science practitioner uncle. The experience encouraged her to develop a deep and strong belief in the power of mind over matter--an important psychic ingredient in the mix of what was to make the Findhorn Community special. In time, she married Andrew Combe, a staunch member of Moral Rearmament, a great deal of which Eileen disliked and rejected. Concurrent with rejection of M.R.A. came a profound spiritual hunger which she sought to satisfy through worship and Holy Communion in the Church of England. Subsequent encounters with Peter Caddy led her to an understanding that "God had special plans for her" and in a time of soul searching Eileen found herself in a sanctuary in Glastonbury. In that historic place of Christian power and mystique, Eileen heard a voice saying,

Be still . . . and know that I am God . . . You have taken a very big step in your life. Listen to me, and all will be well . . . Trust me. . . .⁴

Her subsequent decision was to leave her husband and children and to join Peter Caddy in their mutual search for what

they were led to believe through meditation, prayer, and intuition was God's plan for them. That plan included the blending of Eileen's "guidance" of God's direction through quiet listening, prayer, and meditation, and Peter's intuition, strong will, and penchant for hard work. Such direction and work gradually led them to the Caravan Park at Findhorn where, with Dorothy MacLean, a friend and colleague, they were to follow divine guidance which forecasted a near future when people all over the world would come

to join together as a larger whole, to preserve and enlarge the beauty and communion that was humanity, to form through love an integrated and whole community, a 'city of light' on a planet that was disintegrating into violence and despair.⁵

And, it was to begin in the unlikely atmosphere of a trailer park bordered by an air force base, the sea, and a dump.

3. Dorothy MacLean and R. O. Crombie.

In 1940, Dorothy MacLean accepted a British Intelligence offer to serve as a secretary to overseas embassies. While working in such a capacity she met Sheena Govan, who became her spiritual mentoress and guide. In Rio de Janeiro, she sought out the mental, meditative, and physical techniques of Sufism. Following World War II, Dorothy enrolled in a London art school and met the Caddys. Subsequent practice in meditative skills resulted in the development of spiritual contact that proved to be a valuable link at Findhorn, where she found herself with the

Caddys after working with them in a hotel in Forres managed by the latter.

In the early days of the Findhorn experience, much of the focus of work was on the garden, which was to reveal an important lesson of cooperation in the spiritual realm. In her meditation, Dorothy one day received the startling message that she was to make contact with the plant kingdom.⁶ Days later, during a morning meditation, Dorothy apparently reached a new state of consciousness by giving thought to a "Spirit of the Peas." She received an immediate response from a "devic"⁷ life force.

Continual attunement and contact with devic life led to deep feelings that everything was alive. Dorothy's extensive reading led to understanding of how changing seasons and soil preparation enhanced growth and also how the cosmic influence of moon, planets, and stars, influences growth. Dorothy came to sense the earth as a sentient being and all planets as living beings. Between these planetary beings, forces and messages were sent and received. This sense of purposeful life force which imbued all the planets and which called for responsible participation by human beings was and is yet an important belief in the Findhorn Community.

The messages received by Dorothy were often bewildering. Shared with Peter Caddy and his active intuition, the messages could be translated into practical application. Thus, a blending

of gifts for the good of the whole, not unlike that which characterized the Christian community from time to time.

Dorothy MacLean's importance was established. Her experiences, shared in community, underscored the learning that human beings, by hearing, honoring, and paying attention to the forces of Nature could live as partners with Nature and not as masters, lords, or violators of Nature. Through guidance from the elemental kingdoms in the Garden and through common sense, the Garden gradually became a curious and famous attraction, drawing people from around the world.

The fame of the place was credited also to R. Ogilvie Crombie, who became the fourth influence in Findhorn's evolution. An Englishman schooled in such diverse disciplines as photography, electronics, music, chemistry, physics, and mathematics, Crombie had an avid interest in Nature. In 1966 a casual acquaintance with Peter Caddy developed into a deeper partnership when Crombie established contact with the Nature Spirits⁸ and brought his newly found knowledge to Findhorn. A further link was established among several kingdoms.⁹

Such cooperation, it was determined by the early founders, brought about the awareness of survival needs for the world in the apparent reconciliation taking place between humanity and the Nature Kingdom. Further amplification of that new thought came through the wisdom and experience of David Spangler.

4. David Spangler--Philosophical Architect.

By the time David Spangler visited the Findhorn Community in the summer of 1970, there were approximately two dozen permanent members. A spiritual guide and lecturer in esoterics, the youngish, american-born Spangler created a sense of wholeness in the Findhorn Community. Through his influence the Community began to experience and understand itself as linked with higher, cosmic purposes by becoming a demonstration of wholeness rarely seen in existing communities. Planetary consciousness developed to transcend cultural, natural, and racial enclaves in favor of global goals. Teaching that human beings were co-creators with God and re-creators of the earth, Spangler went on to say,

Findhorn does not seek to return to primitive forms of nature worship or the surrender of man's consciousness to the instinctive drives of the wild, elemental energies.¹⁰

This apparently was said to offset those who espouse "back to earth" movements by blending human consciousness in an undifferentiated mix with natural elements, turning away from all responsible use of higher consciousness or the responsible citizenship and stewardship of earth-care. Instead, Spangler went on to say that Findhorn was to demonstrate the calling forth and transformation of energies through the consciousness which embraces self-awareness and attunement in individuals who were "secure in their oneness with God and therefore active in their oneness with the Earth."¹¹ Out of the so-called separation of human beings from the forces of nature that presents itself in

irresponsible "domination" there comes, instead, cooperation. This gives way to the promise of re-creating the Garden (at Findhorn) that is Earth's essence.

Spangler's messages clarified for the Findhorn Community a New Age consciousness of which they felt themselves to be a part. It was a New Age which respected the individual and called for collective consciousness and collective effort to build new life styles through Love and Light.

It is interesting to note that it was during the time that David Spangler lived and worked in residence at the Findhorn Community that it experienced its first spurt of numerical as well as psychic growth.

5. The Community Today.

In its relatively short historical span, the Findhorn Community has undergone notable shifts. Of its earliest founders only Eileen Caddy maintains a residence at the Caravan Park, although she has taken to lecturing and traveling much more so than in the first decade and a half of the Community's existence. Peter Caddy has all but left the Community, finding the lecture circuit and the possible development of a Center in Hawaii much more conducive to his stated needs of having to leave the Community in order that it might grow without his more formal style of leadership and in order that he might develop his more "soft" and "nurturing" side. The splitting up of the co-founders

had an early effect of alarm within the Community. It was as if a large family underwent a grief reaction resulting from a mother and father divorcing. Eileen underwent a deep struggle with pain. She was to learn the meaning of forgiveness through unconditional love. As for the rest of the Community, messages were received intuitively that the Community was not to rely on Peter and Eileen as parent-figures but to turn within to their own God-source of inspiration. Peter Caddy is still welcomed back into the Community from time to time and is still well respected and highly thought of. Dorothy MacLean now resides in Canada and is part of a similar New Age community there. R. Ogilvie Crombie died, and David Spangler returned to the United States, where he is active with the Lorian Society.

Where once the Community relied on the strong, paternalistic leadership of Peter Caddy and the nurturing, mothering of Eileen Caddy, it is now governed by a Core Group of persons, under whom many other departments function with great autonomy. A Village Council and regular Community meeting involving all residents of the various sub-communities assist in support and decision-making.

Numerically the Community has grown to approximately 250 members. The average age of the residents, including the families of all ages as well as single older adults, is 31.

Where once the Garden received prime, if not inordinate, attention, the Community now has guilds, shops, and educational

phases that represent skills and artistry in pottery, publications, music, drama, home insulating, schools for learning gardening techniques, and education. The latter is a primary focus, drawing thousands of people into its daily tours, its ongoing workshops, "Essence" programs¹² and the annual "Onearth Conference."¹³

Joining forces with prayer, meditation and attunement is an Apple Computer which, among other things, maintains contact with other New Age communities on the globe. An extensive filing system keeps on record the names and addresses and telephone numbers of visitors and interested persons throughout the world.

From its earliest beginnings at a Caravan Park, the Findhorn Community now has expanded to six other locations. Each has developed a special living/working image unique to its setting while maintaining a spiritual linkage with members everywhere. With the expansion and purchase of new properties has come a current financial difficulty, putting a strain, from this person's point of view, on the once smooth workings of the Community.

At one time, prayerful and working attention was given to nurturing and awareness and knowledge as to what God's plan might be for the Findhorn Community. Currently, Community members look upon Findhorn not so much as a place but more as a quality of consciousness. Where once individual uniqueness was regarded as an attribute, the sense that universal consciousness cannot be

solely represented by any one person or Center of Light has taken over. Individuals are encouraged, even trained, to see themselves as a point of God's creativity wherever they are. Hearty assent is given to the New Age proclamation: "Be the New Age wherever you are."

D. LIFE IN THE FINDHORN COMMUNITY

1. Organization.

Since the message given to the Findhorn Community was one of learning to guide their lives intuitively, how was this to make for orderly living rather than chaos? How to create spiritual governance from within, respecting individual growth needs while maintaining the good of the whole has been a continuous challenge in the Community.

The Findhorn story began with Eileen and Peter Caddy, their boys and Dorothy MacLean living in a single caravan. The venture has now grown to half a dozen sub-communities and over 200 permanent residents governed by a Core Group. There are built-in checks and balances, of a practical as well as a spiritual nature. With Eileen's guidance and Peter's implementation of her guidance, there was early acceptance of the need for a strong-willed person to direct the Community development. In 1971, Eileen's inner guidance told her to stop sharing her spiritual messages with the Community. People were not to be good-willed, obedient servants following someone else's

direction; they were to remain good-willed, but directed to their own divinity within and were to act from the initiating center. Along with David Spangler's vision and Myrtle Glines'¹⁴ counsel, the Community moved more toward group consciousness and attunement. By 1973, Peter Caddy realized that the Community was too large for a one-person leadership style. There were by then many different work areas and departments, each having its own responsibilities and decisions to make, and "focalizers" had emerged to guide the work of each department and co-ordinate decisions. These focalizers began to meet weekly to discuss total Community concerns and their own departmental needs.

As Peter and Eileen Caddy began to extend the Findhorn story through travel and lecturing, governance was assumed by a Core Group of trusted individuals whose purpose was to attune to Findhorn's vision and direction. Reflecting on that vision and direction, policies were decided upon. Some were very critical decisions, like that of purchasing Cluny Hill Hotel, committing the Community to an approximate \$150,000 investment/expansion of their educational program.

The hierarchical pattern of organization continued until about 1975. From that point in time onwards, emphasis has been on decentralization, "so that people with direct responsibility for an area make the decisions and thereby take a more conscious part in shaping their lives."¹⁵ As responsibility was shared, the interrelationship of Core Group to the greater membership of

the Community was reviewed. A Village Council evolved, with representatives from all areas of the Community. It examines questions of vision, function, and development, reflecting to the Core Group the Community's feelings on a given subject. Dialogue between policy-making bodies and the Community at large is thus assured. In addition, there are monthly Community meetings drawing all members together to share thoughts and feelings on current issues as well as to affirm their oneness.

Government as form is not permanent in Findhorn. As the Spirit moves, so does Findhorn's sense of how it organizes itself. Recognizing the divine within all living things, Findhorn believes itself to be developing a social state (synergy) in which the whole is greater than the sum of its parts. The individual within a group is greater than herself or himself alone, with a broader awareness and creative potential intensified by being an integral member of a group. Each person as a significant component is not used up in win-lose relatedness or actions. All are understood and accepted as co-creators and this awareness and effort at co-creation "leads to a government through synergy where individuals, knowing their own authority and power, are not threatened by each other but are working together to create a whole greater than the sum of its parts."¹⁶ It requires for the individual, close examination of oneself, of one's awareness, and of one's attunement to the whole.

2. Group Life.

In the New Age, the principles of synergy and group consciousness will characterize life styles. Group life in New Age communities such as Findhorn already model, to some extent, that life style. Thus, it is a present reality in the New Age which has already begun. One person rule is diminishing. Power is shared instead of hoarded as leadership is passed around and persons take individual responsibility for making groups work toward spiritual/humane goals. Findhorn is working with such principles.

The practicality of such principles has been marked with severe strain at times. A Community member reports:

One of the major challenges Findhorn has come through in the last five years is in learning to work from the ground up with the emotional and personality aspects of Community members' lives. . . . When I came in 1974 . . . the energy level was very high . . . what also happened with all that cooperation and love was that people started to fall in love with each other, and some marriages and established relationships started falling to bits. . . . It really rocked the Community, but it finally brought Findhorn down to earth and into a far more whole and inclusive sense of how we had to grow up.¹⁷

Prior to that time, emotional and personality aspects were kept inside and not shared. Feelings were hidden. The crises of that period led to clear needs for openness and to share and confront feelings as well as ideas. Love without a wise structure was insufficient to guide the Community. With few rules, premium was placed on self-discipline, but self-discipline was a matter of training and was difficult in the vulnerability

of an intense growth process. This led to wise counsel from persons like Myrtle Glines and the group work of Kay Tift and others who assisted persons in dealing with the dynamics of group life.

As communications between individuals, couples, families, and groups improved, there arose simultaneously another threat to Findhorn's structure--physical expansion. By 1970, Findhorn was moving away from a small group to a community. Reorganization took place on several levels: economic, vision, and government. The influx of more persons as permanent members and as guests necessitated the need for additional living and meeting space. Some in the Community and principally Peter Caddy, envisioned Findhorn as a large community of 3,000 persons. Whether this vision, untested by expansive discussion, prompted acquisition of additional land or whether the spiritual guidance came through the purposeful inner direction tested by prayerful consideration and much discussion is unclear. What has resulted is

a communal identity (which) has atomized itself into a collection of individual centers: the Caravan Park (the original "birth place"), Cluny Hill, Drumduan, Newbold, Erraid, the houses in the Findhorn village, Marcassie, and Iona.¹⁸

In each location, Community members seek identity with the place, arrive at decisions about how they can serve Findhorn and the larger planetary needs, and yet maintain "familial" links with all the Findhorn sub-communities and Light Centres. Diversity is evident in such unity. For instance, Cluny Hill

College houses hundreds of guests and leads them through educational experiences. Cullerne House has recently evolved a Garden School whose purpose is to teach people a horticulture attuned to "right action" and to utilize the current knowledge in cooperation with the native lore and natural elements present in the location. On the Island of Erraid, off the west coast of Scotland, Community members are caretakers for a Dutch family and are restoring houses and bringing gardening back to life in a place allowed to deteriorate through lack of attention.

With expansion has come financial indebtedness and the challenge to keep clear purposes in mind. Intentional sharing of feelings, ideas, and vision is openly evident as many members sense a new pattern emerging in this current phase of Community growth. The issue of the number of guests in relation to the lack of housing space for Community members and their families has arisen. Critical to all discussion is the need to keep open to the Spirit's leading and not to take on any new form of community life as a crystallized finality. Having worked through images of themselves as an ark, a beacon of Light, a spearhead, a greenhouse, a space ship, a kind of cosmic transformer, a garden, a university, a mystery school, a training center, Findhorn currently plays with the vision of being a "planetary village"--a mixed entity that is both futuristic and prehistoric.

Individual skills link together to form work/service groups. Talents are expressed in pottery, printing, and fabric

shops. Practically everyone works at least some of the time in the gardens that typify each locale. There is no division of labor which suggests some tasks are too menial for anyone. Core group persons may be seen plastering walls alongside newcomers to the Community. Eileen Caddy is noticed working with Experience Week visitors in the Community kitchen in Findhorn's Caravan Park. Work brings persons together in a mystique that defies convention held in most cultures.

Large Community events draw together the geographically scattered elements of the Community. On Friday nights of each week, persons gather at University Hall in the Caravan Park for entertainment, the sharing of news, and inspiration. To this event all visitors are welcome as well as members. There are annual events such as festivals honoring the four seasons which ground the Community in contemporary festivity to primordial roots. The annual Oneearth Conference links members and guests to global issues.

The Community has moved from dependence to interdependence, from relying on the Caddys for vision and drive to rebellion against Peter's persistence and occasional obstinacy. In trusting God within and God's inner guidance as valid and essential, the Community understands itself to be coming of age. Such awareness accepts individual freedom as a critical, inherent right that is doubly blest when it chooses to engage other people in cooperative work and loving relatedness

for the sake of something more vast--concerted care in cosmic community.

3. Work.

Work does not stand apart as a function secondary to and inferior to spirituality in the Findhorn Community. The two--work and spirituality--are intertwined. Or, the two are one, since "intertwining" suggests separate strands wrapped together. Persons share and give to spirituality through work. Related to "attunement," which will be discussed at length later, work is a being-with. It is a sensing-after and a sensing-with. It is "being in the right place, doing the right thing, at the right time."

There is, through personal observation and actual working with Community members, a respect if not reverence for work. As the early Community members meshed "love" and "Christ" energies with the devic life forces of plants and trees and with the Christ within each other, work was given high priority as one of the ways through which spirit expresses itself in matter. By way of experience and guidance, members are taught to pour energies of love and light into whatever work they are engaged in. Consequently the area (work space) in which one works is treated with utmost respect. Prior to the beginning of and work--typing, preparing food, gathering seaweed for the gardens, hoeing, tuning an engine, washing the walls of a Cluny Hill room, etc.--the

"spirit" of the place in which one is working is invoked. One attunes to such a spirit that the work may be an offering of love to the furthering of spirit.

Recognizing and invoking the resident spirit of a place presumes profound respect for work space. Cleanliness is a high priority. Tools used for any occasion are treated carefully. For instance, tools used in gardening are carefully scraped after use, wiped clean and shiny with an oiled cloth and placed in their proper place, as if they themselves were simple forms of life needing and deserving love and respect. Indeed, to most members of the Findhorn Community tools do have a basic matter that has a "within" quality, however distant its rudiments may be in the evolutionary cycle as the result of the refining process through which they go to become metal objects. There is, in keeping with that notion, a special bin for storage in one location bearing the sign: "Metal Beings!"

Similarly, kitchen utensils, automotive vehicles, and household appliances are given personal names to foster respect and the sense of co-creativity and partnership. These are not objects or idols of worship or implements for idle chatter but instruments to be utilized in meshing energies in the evolving New Age.

Work with others around is done with concentration and with love for what one does. Said Peter Caddy, "One of the key lessons I had been given was to love wherever you are, whomever

you are with, and whatever you are doing."¹⁹ Such concentration, often observed by outsiders as effortless and joyous, is a recognition and response to God being present in every aspect of life and therefore immediate in experience which bears with it not only efficacious holiness of immediate experience but redemption for all who enjoy that meeting of spirit to spirit.

In contrast with other spiritual centers or workshop settings where persons go for spiritual refreshment, Findhorn is a place where one comes to work and not to "retreat," rest, or contemplate in isolation. It is, as David Spangler indicates,

. . . a place for strong dedicated, joyously creative souls who are willing to work and work hard to transcend their limited self-images and reactions, unfolding and demonstrating a practical vision for a new world. In so doing they find that the new world has been within themselves all the time.²⁰

Thus, in work as in all other aspects of its life together, the Findhorn Community does not delineate between consciousness and matter. The latter is viewed as a condensation of consciousness.

4. Education.

Education may be seen in two facets. There is the education of members and the educational opportunities offered persons interested in Findhorn. In the formal sense, children and youth at Findhorn receive their education in the Scottish school system, traveling to nearby schools for a very basic grounding in good, ample learning skills. It is a system

well-respected by most members as adequate for their children's development in a public school setting. Many members, to the degree that they live through attunement and practice the Laws of Manifestation (which will be discussed later), are educated daily. That is, as persons become one with spiritual sources through meditation and as they image needs being met, their faith becomes strengthened and their receptivity to options and to gifts of the spirit becomes keener. Understanding their lives as being drawn outward by the educative Christ principle, talents, skills, energies, love, and trust are called forth from within individuals in the Community.

The Education Branch of the Findhorn Community, comprised of eight to ten members at any one time, is responsible for a variety of function. Education is more of a process, continually evolving. It reflects a concept of education as an ongoing process of drawing out each person's divine potential. The broad scope of the Education Branch takes in the guest programming, workshops, new members, children's department, college classes, esoteric studies, conferences, the Essence program, and linkups with other groups such as the Artists Guild, Core Group, Communications, Holistic Health, etc.²¹

5. Sanctuary.

In each of Findhorn's physical expressions (Caravan Park, Cluny Hill, Erraid, etc.) a room is set aside called "Sanctuary."

Designated times are posted for it as a communal expression of corporate worship, utilizing some signal to designate that "Sanctuary" is in use and late comers are not to enter. The room may be used by anyone at any other time. The room is usually simply arranged, exceptionally clean and orderly, with few things (pictures, altars, musical instruments, ornamentation) to distract attention.

As a graphic illustration of "centering," chairs are arranged in concentric circles with enough space to allow for persons to sit or kneel in front of the first row. Sometimes flowers, a bowl of water, or a candle, or stone, or all four items are placed in the center as reminders of the basic elements of life in the universe. Persons enter shoeless and in silence. They seat themselves and maintain silence for the duration of the time together--about fifteen minutes in length. Silence may be broken only by a leader who may choose to read something or to lead in a guided imagery or meditation. The leader may suggest that those present conclude their time in Sanctuary by sending out light and love to specific persons, groups, places or the entire world, thus extending the service dimension to include others. The time in Sanctuary ends when the leader makes such a concluding gesture or statement or when people, of their own volition rise and leave. For Eileen Caddy,

. . . Sanctuary is a time when we come together as a group consciousness and we generate energy. We generate that light and love and send it out to the world. And that's why it is important.²²

In recent years Sanctuary at the Caravan Park has allowed itself a more vocal and instrumental exposure in a worship service on Sunday mornings. A Methodist pastor and Community member led an informal worship experience of singing, discussion, informal "sermonizing" and a simplified version of the Lord's Supper. On one occasion during this writer's sojourn in Findhorn, a baptism service was held. It is not known if this practice has been maintained since the departure of the minister and his family from the Community.

E. ASSUMPTIONS

1. A New Age Marked by a Network of Light Centers.

By "New Age," persons at Findhorn understand that humanity is on the threshold of a profound change as the result of entering a cycle of time characterized by the emergence of "species conscious," a planetary humanity. One Community member has said,

We speak of "Age" as a quality. In the highest sense, the planet as a whole is becoming sacred . . . in the next 50 years the crux of the transition from "Old Age" to "New Age" will be complete. It doesn't mean that everything will be in place, but it does mean that the message will be out. . . . From a visionary perspective one could see this as the emergence of the Kingdom of God on Earth.²³

David Spangler, in speaking of the "New Age," links consciousness and one's relationship to God:

The New Age is fundamentally a change of consciousness and one's relationship from one of isolation and separation to

one of communion, attunement, and wholeness. . . . Every age is marked by one specific change from which all other changes flow. That is the change in man's relationship to God . . . (a relationship) in which he moves out of that consciousness in which he is separate from God, and moves into that consciousness in which he is united with him, and at one with him.²⁴

The Father/Mother principle of God, representing creative power and inspiration for future potential, gives way in the New Age to "God, the Beloved," the one with whom persons can enter into sacred and creative communion.²⁵ The creative project on mankind's agenda in this New Age is to build, to create, to attune to new life within. Released is the creative impulse to cooperate with other persons and the forces of nature "in order to reveal the new heaven" and "to build the new earth."

To be in the New Age is to serve the world. Says Core Group Focalizer Francois Duquense, "Instead of fighting for their personal needs, people are on the earth to go about God's business, just as Jesus was about his Father's business."²⁶ The world is understood when people understand themselves, and vice-versa. The world must be helped in all its parts to grow and blossom if persons are to be fulfilled. This requires a fundamental change in human consciousness and is indicative of New Age consciousness. Understanding themselves as part of a wholeness, persons will use their goodwill, love, truth, fearlessness, clear insight and perception to reveal that wholeness.

Where persons understand and become and live by such principles they will gather in "Light Centres." For Roger Doudna, a member of Core Group and a former professor of Philosophy, community and light centre are contrasted. Says Roger, "A community's function is to provide warmth and companionship and the meeting of human level needs. A light centre's function is to bring spiritual qualities into society."²⁷ The notion is broadened by referring to esoteric contexts which view the responsibility of human beings to be that of "putting the planet in order" so that the solar system as a whole may evolve into its next step. In this regard, according to Roger, the Community of Findhorn has a role to play. That purpose is to serve as a Centre which exemplifies and demonstrates the consciousness which effectively embraces the notion of bringing spiritual qualities into society. Findhorn is to demonstrate that spirituality as a practically viable thing with rewards far more profound than found in general society. The "rewards" are those which also serve the growth of the planet--the coming together of people from all over the globe to create a loving synthesis. Findhorn, according to Caroline, "is one of the first places where there is being developed a group consciousness of the being called 'Limitless Love and Truth.'"²⁸

Co-founder Eileen Caddy refers to Christian categories affirming that a light centre is a group really attuned to God

and that Findhorn in particular has been created by the guidance of the Holy Spirit.

Light Centres are response to God's promptings. They are conscious decisions to will and to be integrating forces in human society and in the nature kingdom. A light centre begins when one chooses to be a light centre. "Sounding the right note," says Eileen Caddy, "draws the right people to you and a centre is created." The "right note" is presumably the behavior befitting the spiritual essence of light centres. One behaves in accordance with one believes; in short, one incarnates belief.

Not exclusivistic in its self-consciousness as a light centre, the Community of Findhorn identifies with other spiritually-based individuals and groups and communities throughout the world which are forming a "network of Light." Based on the unity of the human family and on co-creation with the forces of nature,

many of these centres are developing wholistic new patterns of relationship, education, government and technology which may prove vital to the survival and transformation of humankind and the development of a new civilization. Increasingly we're seeing that each group's vision is a facet in the emergence of a collective new image of planetary humanity.²⁹

Network linkups occur on varied levels. In Sanctuary and in small groups love and light are radiated out through visualizing interconnected energy fields while in meditation. One such strongly visualized linkup is between Findhorn, Iona, and Glastonbury--connecting a "stream of energy" associated with

ancient Celtic Christianity and the Grail legend.³⁰ Another is the Hexiad project, begun in 1974 with personal visits to Arcosanti, a project in the Arizona desert seeking to create a model city based on a technology and ecology which harness the sun to provide energy and food. The other facet of the Hexiad is Auroville, in India, a spiritual community seeking to synthesize Eastern and Western cultures, thus providing a model for the Third World—a model of practical living and inspiration. Linkups are maintained through person exchanges, correspondence, and via computer. Said one Findhorn Community member, after recounting five months of visits to the three communities along with two members each from Auroville and Arcosanti:

We lived and traveled and worked with the same people twenty-four hours a day for five months without a break; there was nowhere to hide any part of ourselves. Both Oroville and Arcosanti are as different from each other and from Findhorn as are the different continents and desert landscapes in which they're situated. Yet there were times, especially in Auroville, when I felt as if I were in Findhorn. There was something in the people and their relationship with the land itself; maybe it was a sense of the enduring struggle to be fully conscious.³¹

At Findhorn's communication center there are files listing over 6,000 individuals, groups, and communities with whom they maintain contact. Included are groups working with such diverse activities and disciplines as alternative technologies, new psychologies, New Age politics, wholistic healing, New Age education, traditional and esoteric spiritual paths.

In summary, it may be said that the network of Light is another image for what Teilhard de Chardin referred to as the

evolutionary convergence of consciousness. The final end may be summed up thus:

Ultimately we are moving towards a time when the network of Light becomes so complex and so interrelated, so intricate that finally there is no network, there is just a planet of Light.³²

2. Attunement: Being a Microcosm related to a Macrocosm.

Attunement is the first step of relating to spiritual forces which, through the use of manifestation, shapes ideas, feelings, and notions into form. Many people at Findhorn do not separate out consciousness and matter. The latter is seen as a condensation of consciousness. Therefore, everything is open to consciousness through its own vibratory pitch. Communication with plants and Nature Spirits is possible because people have learned to pitch their consciousness, through attunement, at the same vibratory level. In commenting on this, William Irwin Thompson observes that space does not set up division between beings in the universe; consciousness does.³³

The concept behind attunement, therefore, is oneness, which is "the increasing recognition that all of life is linked subtly and sometimes quite openly in indivisible and potent bonds of communion."³⁴ A resonance takes place between a person and the larger universe through attunement. That is, "any energy or quality expressed within the microcosm sets up a comparable expression of the same energy quality within the macrocosm, linking the two together and making them one."³⁵ Turning to the

field of music for illustrative purposes, David Spangler explains what attunement is. Middle C and the next higher C note are the same tonal quality but are separated by an octave of energy. When the two notes are played they express equal amplitude but a different frequency. The higher note moves faster as a sound wave and we hear it as a higher pitch. Middle C and high C can be heard and differentiated but they are still the same note and have the same tonal position in the scale. Because of this, when one C is struck, the other Cs resonate in harmony. And, concludes Spangler,

so it is with the universe within us. In the microcosm of our individual being, we are harmonically related to the macrocosm which represents higher octaves of what is within us. If we manifest a certain microcosmic quality, such as love, then there is a thrill of resonance throughout the universe of the love quality on all its levels of expression, on all the octaves of its being.³⁶

Attunement is not meditation. It is being-with action. As one expresses a principle, he or she becomes one with it. Meditation which only focuses on the ideal, with no subsequent action characterizing that ideal, supports separation. It denies the fabric of oneness that exists throughout the universe. In attunement, one expresses the qualities of the universal life as they are found in the microcosmic life.

Then, by the laws of attraction and resonance, he becomes one with the macrocosmic equivalents of those qualities and adds to his individual life the power, the guidance, the wisdom of the whole . . . (Attuning) is the breathing of our true selves out into the world and finding, in the revelation of that breath, that the world and we are one.³⁷

The practice of attunement includes holding in total awareness (including thought, feeling, and spiritual imagination) a sense of what one wishes to contact, and then relaxing into a sensitive, listening kind of attention, a blending of identity with a level of consciousness, not a being. "However," says a community member, "resonating with that identification may be a life or a group mind representing a collection of lives, and I begin to participate in its identity and awareness."³⁸ The person remains fully conscious as a human being, yet "becomes something else as well, in a deep empathic relationship out of which information, meaning, insight, and teaching can emerge."³⁹ Sometimes what emerges takes form in words. More often it is a gestalt of images, feelings, insights, and impressions which must be translated mentally into verbal forms.

3. The Laws of Manifestation: Co-creative Living and Becoming.

The Laws of Manifestation practiced in the Findhorn Community are based on "a process of working with natural principles and laws in order to translate energy from one level of reality to another."⁴⁰ They are based further on the theological assumption that God's wholeness is the one reality and thus everything in the universe is related to everything else. What is involved in the Laws of Manifestation is a change of state or form or condition of being, not creation ex nihilo. In esoteric or mystical language, the etheric (hidden, spiritual)

plane has two characteristics: one reflective and one receptive/formative. The former plane, like a mirror, reflects the forms, feelings, emotions, and thoughts emanating from the physical plane and human activity. Recorded here are the images of past actions and activity and the images of present patterns. The second characteristic or formative level of the etheric level is creative. It receives impulses from spirit and accordingly molds itself. This level reflects the future and establishes the molds into which and around which energies may crystallize into physical form. The formative ether is the essence of "faith," which the writer of Hebrews says, "is the substance of things unseen."⁴¹ A person projecting an idea of what he or she wants, finds it taking shape in this formative ether according to the power and clarity of the thought and the desire. As one accepts the reality of this unseen form, it takes on life and takes on form.⁴²

There are four steps in living by the Laws of Manifestation. The first is Right Identification. One relates oneself to the universe as subject to subject, knowing oneself to be a part of the whole and not an isolated entity. The second step is Right Imagination. A person uses her or his whole being to identify with a particular need or concept. Focusing on content or relationship, one then identifies with it, becoming whole with what one needs to have manifested and assuming that it is already present and within. The third step is Right

Attunement. This implies the alignment of the personality, the "I", with the vision of the need. It is to be in such a state of being that the energy flow between oneself and the environment are even. One becomes one-with; in tune with the universe, the environment, whatever the need is. Fourth, and finally, Right Action. One does what she or he needs to do in order to facilitate the desired end. One becomes an active participant in knowing and embodying the desired end. In this latter step, after a person has done what is necessary, he or she does no more, quietly "getting out of the way."

The patterns of the past can influence the future because the known is always more powerfully present in a person's mind than the unknown. Past orientation can prevent the proper development of new creativity. That is why so much energy has to be expended by pioneers and creative persons to get their ideas into form. Inertia of past thinking acts as a down drag. Power, clarity, and desire must be consistently evident to overcome the inertia.

David Spangler shares how the Laws of Manifestation work:

Have a precise vision or idea of what is to be manifested, if necessary sharing that vision so that all involved in the process have the same idea and are united in their thought and imagination. Ask once, knowing that in faith the need is being perfectly met. Give thanks that this is so and release it. If action is required, go ahead in faith, keeping in mind the positive thought and image of the need being met. When the manifestation occurs, give thanks again. Realize what you have manifested is not your possession but is part of God placed under your care and trust. Treat all you have as though you were their custodian, willing to release them

when their work is done. Care for all you have with love and skill, recognizing them as gifts from God.⁴³

In short, whatever a person wants his or her world to be, he or she must be within oneself. The Laws, rightly understood and rightly practiced, are laden with God's gifts and balanced with the need for responsible use of God's storehouse of gifts.

4. The Unifying Christ Within.

Although not identified with the organized Christian Church, many members of the Findhorn Community profess a belief in the presence of "the Christ within." Reference to the purpose and power of a resident Christ in all of life begins with a discussion of quality, energy, and power. According to David Spangler there is within all life a quality or energy which is irresistibly marked by growth and is an expression of divinity. This evolving, growthful quality is the Christ: "the supreme, educative force in creation."⁴⁴ Christ is the motivating power behind all evolution and is the product of that evolution. Meshed with the macrocosm, he calls forth to himself within the microcosm. The Christ is "the point, the goal, the life, that calls all to himself and he is the life within all that responds and arises . . . The Christ is the essence of all evolving life; he lives within all."⁴⁵

It was through the conscious decision of Jesus of Nazareth that the Christ became incarnate for the purpose of demonstrating the potential inherent within each human being.

Jesus as the Christ was the great "avatar of love."⁴⁶ Though God in the past had been referred to as love, Jesus manifested the Christ love in a way never previously expressed or experienced. Jesus' life prepared the "soil" of human hearts and minds, "giving them an ideal that calls forth a dedication, a love, a compassion, and sensitivity, and self-sacrifice unheard of previously."⁴⁷ Since his earthly days, Jesus the Christ has been creating a sensitivity and receptiveness in preparing the way for the New Age. We now live in that new time and experience where persons, in cooperation with the will of God, the Beloved, revealed not as an external force but as an inner power revealed through communion and communication of the whole, are coming together in wholistic thinking and being and thereby finding Christ in their midst. To contact the Christ within oneself is to contact that essence of personal being. It is to be a loving, creative, and responsible steward on and for the earth and all people.

In the course of a meeting with Eileen Caddy, I asked what she meant by "spiritual." In her reply she said, "I mean that people really need to turn within. To tap divinity within."

In another meeting, this time with Francois Duquense, I asked what role, if any, he saw for the church in relating itself to the New Age. He replied,

The inheritance of love and responsibility and species consciousness needs to be released in the present. It is not meant to be hoarded in books, dogmas, hierarchies, and rituals. It is meant to be circulated. Which means, the

extent to which the church is willing to release divinity to the people, to be a window and not a door, then it will be using its talent wisely. It will then be empowering people, giving the spirit where it belongs.

Again, the within quality of divinity is expressed. It is a personal expression of divinity--that personal expression of God which is best found in the person and work of Jesus as the Christ.

In summary, the Christ is the supreme educative forces in all of matter, drawing out potential for creativity and oneness. As a bridge between transcendence and immanence, the Christ is within persons to assist them in being responsible co-creators with God, in or out of the church.

5. Being in the New Age: A Change of Consciousness.

The New Age is now. Persons aware of New Age consciousness and desirous of seeing the New Age consciousness of love and light poured into all humanity and all other living things are the builders of the New Age.

We are called upon to embark on a creative project, not to destroy not to rebel, not to retreat, but to attune to the new life within us and release its creative impulse in cooperation with others in order to reveal the new heaven and build the new earth.⁴⁸

David Spangler follows these notions with suggesting that the "How?" of building the new heaven and the new earth lies within us. We must "learn the reality of God's direction within ourselves." We are creative sources and the Divine Life unfolding itself. As Jesus realized the Christ principle within

himself and all nature, we grow to understand that he passes that same realization on to those who identify with him and embody or become the loving Christ principle in oneness with God and all life.

In private conversation with Dennis, a Core Group member, a practical touch was given to loving and becoming the Christ to others. To be the "Divine Life unfolding itself through us" one must look through the Christ within one's self to the Christ in the other person.

As New Age persons identify with and embody the Christ-principle they assist in the release of the energies in the spiritual dimensions that will bring about the realization and externalization of the Light of Christ within humanity and the world. Findhorn, and other Light Centres see and know themselves to be heirs of a plan moving people out of isolation (alienation) into a unity with a Grand Design of building the earth. The free choice of opting for this "mission" finds greater fulfillment in loving service to the world. Being Christ to others, allowing the divinity within to speak to and spark the divinity within others broadens out to greater awareness that the New Age has begun and that alienation is overcome as Wholeness with God, people, and all living things is experienced. One then does not think of or work for but is indeed the New Age.

6. Alienation Overcome Through Cooperation.

If alienation of oneself from oneself, other human beings, other life forms, God, and the cosmos is to be overcome or transmuted into a good, moral, just, and reasonable Whole, then it follows that cooperation with all these "parts" is at least a beginning point. Said Caroline in an interview: "If a wee body from Forres comes to Findhorn and says, 'What's this place about, anyway?!' I'm going to say, 'It's about cooperation.'"

At Findhorn, cooperation assumes a single reality--a relating to the divine in everything.

If there's one leap our consciousness has to make--it's how to be able to function, embody, look at and deal with multiple views of reality simultaneously and to be comfortable with that and not insist that reality only follow one particular course.⁴⁹

Cooperation is understood as a function of creative communion. For purposes of filling out a more related whole, four areas of cooperation are looked at.

First, cooperation with God. Believing as they do that they are being led by God to demonstrate the principles of love and light in a New Age, members of the Findhorn Community seek to cooperate with the New Age unfoldment by relating to the divine in everything. The divine is not only resident in "The Divine." That is, divinity resides not only in the being of God, divinity exists in all living matter. Where once guidance came through several important community members, now all members are

encouraged to "go within" for guidance. God is seen as the spirit and reality of the inner and outer wholeness, the essence of life toward greater expression of itself from within to outward. God is the Beloved, seeking union with all persons and Findhorn emphasizes being and living the will and guidance of God, breaking down barriers of intellectual and emotional separation, feelings of guilt and unworthiness, and the images of God that prevent persons from realizing their own divine potential. God and persons cooperate in a united will, action, and love. Trust is placed in God, knowing that with the primacy of that commitment, all other things that are necessary will be given.

Second, cooperation with oneself. Far from denying, repressing, or suppressing split off parts of oneself, personal living at Findhorn includes learning to discover, not only God or divinity within, but also how to become cognizant of all parts of one's being and to align them cooperatively.⁵⁰ With all parts of oneself having some usefulness for understanding the whole of oneself, the challenge is to recognize, incorporate, and love all parts of oneself, so that no part of one's person, split off, is forced through inattention or rejection, to use that part to "run" the whole person. Alienation in oneself is overcome through the will, intention, and attentiveness to divine guidance from within as one continually incorporates the parts in a greater whole.

Third, cooperation with other human beings. The age of the single Avatar is over. The Aquarian, or New Age, is marked by cooperation among people, corporate decision-making, and acting as a whole. Said Kay, as we recorded a conversation in a personal interview:

We are being led step by step to give authority for just about everything back to each person working as an integral working part of the group . . . Loners don't last here very long . . . All is based on a deep belief that you can do it superbly alone; now let us learn to do it together. That's where the planet earth is right now.

Alienation is overcome through individuals choosing to surrender to something larger than themselves, knowing that they will be blessed and strengthened by engaging in that something larger. Attunement in all affairs and decision by consensus underscore the cooperativeness of persons.

Fourth, and finally, cooperation with the environment, including plant and animal kingdoms. Everything in the universe is directly or indirectly related to everything else. There is no barrier of time, space, or circumstance obstructing the flow of energy between affinities within the Whole.⁵¹ At one time in its history, mankind, in the western part of the world especially, emancipated itself from nature and developed its thinking, planning functions in the ordering of civilization. In so doing, much of nature was ignored, manipulated, or abused. Through Findhorn and other Light Centres we are now in a time when persons are learning the fuller responsibility, through free choice, to love and care for the earth. The "shadow side" of

that discovery of a new sense of civilized identity is that, while persons have learned the creative dimension of godliness, they have not sufficiently learned the love of God, which is to nurture and care for creation.

The way is open for attunement with nature forces at all levels of the nature kingdom. The divine within human beings, expressed through attunement and meditation, is capable of becoming one with the living forces of creative intelligence present in plants, trees, earth, and other aspects of nature in order to communicate and work towards what needs to be done that all things may grow healthy and whole and in tune with the cosmic oneness.

F. A CRITIQUE OF THE FINDHORN MODEL

1. Findhorn as Anomaly or Prototype.

One may seriously question whether the Findhorn model of community life is sufficiently "transportable" to other places on the globe. Its philosophical understandings blending esoteric teachings and a form of animism, and its more agrarian lifestyle make it difficult from the beginning as a clear aid to the field of pastoral care and counseling. In juxtaposition with traditional pastoral care, the Findhorn model may be viewed as an "anomaly"—something which deviates from the common rule or that which deviates in excess of normal variation.⁵² In the jargon of our times, is it "off the wall?" Or, are there strands and not

the whole cloth of Findhorn that may be woven into the multicolored fabric of pastoral care and counseling? Is it possible that it offers a proper prototype? Borrowing from the dictionary's meaning of prototype, is Findhorn almost archetypal, displaying to the world an original model upon which other communities and/or segments or models of pastoral care may be patterned?⁵³ A fuller treatment of what Findhorn can offer will be presented slowly from this point onward and will be more thoroughly caught up in the next chapter. For now, two issues will be addressed. The first is that of the Community's constituency and the second being lifestyle.

a. Constituency: Those Who Make Up the Findhorn Community. An astute observer notes from the outset that the membership of the Findhorn Community is overwhelmingly Caucasian, mostly middle class, and European and American. If attraction to its principles is a major correlate of membership, then an imminent danger is that of attracting like-ethnic as well as like-minded persons, based on the kind of persons who have become members. Can an appeal be made to other ethnic groups and economic classes and cultures? It is possible but only with intentionality and additional strategies to go into depressed sectors of society as well as business-political realms of society. Findhorn at this stage in its development does not do that very well.

Related to the cultural, ethnic attraction of basically white middle class, European/American "clientele", is the issue of having the ability to provide financial means in order to remain in the Community. Persons must have some means in order to live there. While not functioning as a "share-all" commune, Findhorn does require that persons who are finally accepted as members be financially self-sufficient from the outset until they reach a place where they are able to sustain themselves with employment or receive a stipend from the Community on which to live. Exceptions are made in extreme cases, but they are rare. Other persons of other socio-economic backgrounds could not fulfill this financial obligation. This is a hard fact colliding with Findhorn's trust in the Laws of Manifestation that people, through trust and following the principles of the Laws, may get what they need.

Another issue is that of age. While living at Findhorn I was surprised to learn that the average age of the Community members was 31! There were persons in the sixties and seventies as well as families having infants. Yet, the preponderance of persons were on the younger side. If the New Age is to be home for all persons of all ages, will only the younger populace be attracted to its Findhorn-like expressions? Because of the age issue, how to create New Age consciousness in already existing groups like the Christian church runs the risk of dividing young from old.

Related is what it is that attracts people to Findhorn. On the opening day of a workshop on "Creating a Light Centre" introductions were made. The first four persons out of the group of twenty introduced themselves as recently divorced or carrying some hurt in coming out of a painful relationship. By the time all of us had shared our journeys and why we opted for a Findhorn experience, six had come from fractured relationships, five had expressed difficulties with organized (Christian) religion and had dropped out, and five had chosen to relate themselves to spiritually-oriented groups which had little affinity with traditional Christianity. While generalizations cannot be made about other groups or persons who seek a Findhorn experience, it is safe to say that most to whom New Age thought and practice appeal are searchers for a new way to give growth and expression to their inner faith journey. If one "has to want to become a part of the New Age," then they probably will not be found significantly involved in existing religious institutions, such as the Christian church. A loss of history and heritage, of fuller viability for touching many points in cross-cultural exploration would be evident by such persons. Bridges of understanding between New Age communities and the organized church will be built with difficulty. In fact, Findhorn's avoidance to identify with the church limits the possibilities for completing a pastoral care model based on it. It does not embrace the church's tradition. On the other hand, church

persons may find it difficult to accept some of Findhorn's ideas and practices. They may write off the Community as irrelevant.

Findhorn and other New Age communities do not intentionally set themselves up against the church. On the contrary, they encourage guests to return and put to practice wherever they are the heart of New Age thought and work. Two persons, one a Community member and the other a participant in a workshop, witnessed in an open meeting how Findhorn assisted them in wanting to return to organized religion. Erwin, an administrator for a Psychiatric hospital in New York and a nominal Jew, discovered the Kabbala tradition at Findhorn and committed himself to share its teachings, along with some Findhorn thought, with Jewish persons like himself--interested in spiritual growth but not caught up in the institutional forms of contemporary or ancient Judaism. The other person, Merv, introduced himself at a gathering of clergy and Findhorn Community members in the Universal Hall at the Caravan Park as a minister in the United Church of Canada. Attendance at a nearby Scottish church and the discoveries of parallels between Findhorn and the church led to a serious consideration of returning to the parish ministry, a vocation he had taken leave of because of unsatisfied spiritual hunger and disillusionment with established Christianity. "I came to Findhorn to discover the New Age," he said, "As a consequence I rediscovered the church." However, not having persons willing to experiment with the ideas and practices

from a scientific point of view curtails research possibilities; the lack of data hampers the construction of a new pastoral care model.

Finally, a serious challenge to any hope of cosmopolitan appeal in Findhorn's membership has come from the Scottish government. Early in 1981, the government shortened educational visas from four years to one year. How that will affect full membership in the Community is not known. It may well limit the potency possibilities brought on by a lively variety should the mainstay membership be limited to persons from the British Isles.

b. The Difficulties of Transporting Lifestyle. Findhorn is not the only place where the New Age is manifesting itself. Through guidance and remembered history, the Community guards against "glamor" or spiritual pride and consciously seeks connection with other Light Centres so as not to regard itself as an Only. Those who leave Findhorn and go elsewhere to welcome the New Age, do not carry a blueprint for change or a dogma to be perpetuated. The person leaving Findhorn with a sense of service to the planet will be, in the words of David Spangler,

. . . the embodiment of a new consciousness through which the individual can fulfill each moment of his life wherever he is and bring out of that moment its inherent perfection . . . (Such persons) will not be mouthpieces for a new revelation; they will be the new revelation in service, in action, in life.⁵⁴

The hard data supporting such a statement is difficult to find. Only those who go out and choose to maintain contact with

New Age thought have verifiable evidence as to successes. Such data is not accurately accounted for. We are left with only the hopes and aspirations of those whose sentiments are typified in the following:

. . . Although I see weaknesses, problems, areas that sooner or later will need to be confronted, I trust the goodwill that underscores a powerful commitment to the light and love of this community. If there is a constant here, it is that everything about Findhorn (and Cluny, of course, as one of its manifestations) seems continually in flux, movement, subject to change.

It will be difficult to leave because I'm thriving here. In asking of me the best that I can be--fully conscious, participating, loving--this experience has led me to glimpse my part of the whole. That, happily, is portable, and I intend to take it home with me to cherish, nurture and use with abandon.⁵⁵

Follow through is lacking in other areas. Like that of knowing why people choose to leave the Community as members. What happens to the dissidents? Best guesses center on the notion that they "weed themselves out" although much care is taken in member approval and member nurture. No one is ostracized. Criticism is open, change is expected, and compatible living without conflict hardly a notion that traces anyone's mind or experience.

If the New Age is best served by cooperation on all levels--divine, human, plant, spiritual, etc.--then some of Findhorn's lifestyle will be difficult to emulate in certain geographical locations. Such locales as high rise apartment complexes, ghettos, metropolitan communities, and all other places where the human population far outpaces plant and animal

life make it difficult, if not impossible, to commune with nature. What then of wholeness which encompasses the plant kingdom? Findhorn's abundant greenbelt is not transportable.

What can be offered in such places is the experience of community. At Findhorn there is a safe place for people in which to open themselves, to step beyond some of their ego boundaries and fears, and to discover their "godliness" in themselves and others in a group context. And, as one member puts it, ". . . far more people throughout the world are creating that sort of context for themselves now, so they don't have to come here to experience it."⁵⁶ In fact, Findhorn may find itself moving into a "specialty area," that of being a laboratory of spiritual exploration. However, a Community member continues, "it doesn't mean we'll abandon our workshops and our educational focus, but we'll be able to explore and share with others our exploration of more specific projects, in greater consciousness and depth."⁵⁷

Lifestyle and static philosophies are difficult to put into categories at Findhorn. There is no Findhorn "party line." Members are quick to say so. Twenty inquiries yield twenty diverse statements as to function and meaning. Yet, as several clergy observers noted, a unity exists which defies logic. A unity which is more apprehended rather than perceived.

Findhorn's notoriety began on the sensational side. Not until Paul Hawken's Magic of Findhorn did the Community gain much attention. Searchers, many of them, were drawn to Findhorn and

found there a home for their yearnings and ways of living. Most of the early sojourners were in their 20's and 30's. The times (the 60's and 70's) were rife with ferment with idealism and the quest for justice. Thinking has shifted since then. Other things seem more important to young persons of that age. Trends in church growth indicate that people are seeking more traditional answers to spiritual questions and religious communities that model those answers will be the gathering places for such searchers. Findhorn will not attract the religiously conservative.

Sensational beginnings are not necessarily laden with negativity. Findhorn's notoriety was early attributed to lush and variety-laden gardens which drew the attention of prominent people as well as common folk. Spiritual partnership between humans and nature was the result. Such "visual imagery" or "outward sign" of inner spiritual realities have been known in the Judeo-Christian history, i.e., Jeremiah wearing a yoke to draw attention to a pending problem in Israel,⁵⁸ John the Baptist, clothed in camel's hair, wearing a leather girdle, baptising with water to alert people of the need of repentance.⁵⁹ Symbols release the myth-making faculty at pre-conscious levels. The Christian myth is in danger of becoming too familiar to have the same dynamic as a fresher myth. Findhorn and other New Age communities can challenge the Christian myth to free itself from

the excessively familiar through getting behind stale forms to the dynamic within.

Thus, Findhorn's style or form may not be transportable to many places, but its dynamic can cause Christianity to look at its spirit-form dynamic. Pastoral care, in particular, may develop its own capacity for illumined perception in terms of what God is asking of it in this time. It is well to posit faithfully as a reminder that God's novel activity can take form beyond all that we know now in the church or Findhorn.

2. Findhorn's Masculine Orientation.

After leaving Findhorn and returning to the United States, I received a letter from Kay, a member of the Community, asking me to review an article on family life she was writing for presentation to the Findhorn Community. In my response I noted the dominance of masculine language and traditional role models while taking the opportunity to refer to what I saw as a clear masculine leadership style at Findhorn. In a subsequent letter, Kay replied:

This leads me to acknowledge that what's missing at Findhorn, as you pointed out, is freedom from sexism. Actually, I feel very little of that here because 'I've made it.' I'm in Core Group, asked to represent the Community on tours, lead workshops, etc. So the message to me is that more women have to be able to, first, be angry enough, and second, to let go of the anger in order to grow strong and self-loving. There's space here (and everywhere in the world) for leadership for all sexes. The truth is many (most) women choose to play support roles.

Before using four notions from Kay's letter to critique Findhorn's masculine emphases, there are some prefatory remarks regarding leadership as it developed historically at Findhorn.

In the beginning days of Findhorn's growth, it was Peter who made major decisions, acting on Eileen's guidance. His strong, impulsive manner elicited counter action from younger, male members. When Peter's leadership gave way to a Core Group, it became male-dominated. Group leaders were mostly men. God was referred to in masculine terms. Men and women were subsumed under the collective "man."

The mood prevails, though change is evident. Four phrases in Kay's letter serve to highlight the status of women in the Community and use of masculine terminology.

a. Secondary Roles of Women. Kay's letter contained the sentence: "The truth is, many (most) women choose to play support roles." During my "Experience week" I noted that one of our group leaders, John, generally did the leading, most of the talking from the beginning and that, as the week progressed, Pam "faded" in the background. She was surprised when, in private, I brought this to her attention. She had not noticed. However, following our discussion I observed that she became much more proactive.

Likewise, in a strategic closed Community meeting that a few ministers were allowed to attend, I noted in a careful personal study I undertook the submission of women contributions

to that of the men.⁶⁰ Of the 140 adult Community members present, there were 79 (57%) men and 61 (43%) women. In the one hour discussion that followed the number of men who spoke at least once was 18 (78%) and the number of women, 5 (22%). The total time eclipsed by male input was 53 minutes to that of 7 minutes by the women. While the tone and energy level of the meeting was positive and highly charged, it was quite obvious that the women, verifying Kay's observation that most women chose supporting roles, made far less vocal contributions than did the men, though the women comprised 43% of the total group. This example, plus the general submissive quality of women, leads one to believe that the resources of the women at Findhorn are greatly under-used.

b. Opportunity. Kay suggests that "there's space here" for women to assume more leadership. No overt policy or rules prohibit women from leading. Eileen Caddy, in her split with Peter, has become a stronger, more vocal Community member in his absence and, as such, offers a model. However, her role is more that of a parent-figure model in which the image given is that of a spiritual guide. She defers to others when it comes to other community business and the development and broadening of the spectrum of group leadership. It will take another ingredient for more women to lead out and to be heard, as Kay next suggests through her letter.

c. Anger and Assertiveness. Women anywhere, including those at Findhorn, will have to "first be angry enough and second to let go of the anger in order to grow strong and self-loving." A dilemma surfaces. Eileen's style and model is "to love unconditionally." Kay's is to fight for what's rightfully hers to claim, though she too acknowledges a personal spiritual center of love and light. Women at Findhorn will have to assert themselves, perhaps not so much in anger as in clear recognition of leadership gifts and resistance to being cast in subordinate roles.

d. "Making it." Little sexism was experienced by Kay because, as she said, "I've made it." She is one of two women on Core Group, which is made up of twelve persons. Other women have leading roles in the Education branch, and in Personnel. Part of that is through choice, part through being guided, part through suggestion by others. The opportunity is present and can be advantageous if women first of all allow themselves to think of themselves as leaders and secondly to act in that capacity. Men will, of course, need to see the wisdom and power of women and make way for their leadership and contributions at all levels of governance and decision-making.

There is movement toward inclusiveness and that rests on an untapped reservoir in Findhorn--the presence of a "feminist" spirit there. This leads to the last point to be made.

e. The Feminist Presence. In fairness, it is important to note that while roles are still mostly traditionally defined, most of the men exhibit genuine qualities of loving, nurturing, caring, trusting intuitive promptings, gentleness, and openness to new ideas and new revelations. These traits have traditionally been defined as "feminine." The warm, nurturing atmosphere at Findhorn speaks eloquently of the power of the feminine. It can be celebrated for what it is and perhaps amplified by breaking through the ambivalence of the Community toward witchcraft, which has historical significance in the area, particularly near Forres. Witchcraft was the pre-Christian occult religion in Europe called "wicca," an Anglo-Saxon term for "craft of the wise." In those days, as well as today, distinction was made between the wise "wicca" and those who practiced black magic.⁶¹

An antidote to patriarchy is intentional openness to feminine energies in a given location followed by intentional self-examination singly and collectively of Community members as to where the power and promise of women may best be used. What can evolve is the best blending of what men and women have and are; said one member:

I've heard a lot about the New Age being an Age of Woman. What I think that means is that it is an age of the rebirth of the feminine principle to blend with the masculine principle which has been dominating most societies for thousands of years. It's not a return to the matriarchy of old that is needed, but a blending of the Yin-Yang principles in every aspect of our culture.⁶²

3. Moral Thought and New Age Living.

Whereas pastoral care and counseling has been called to accountability for moral concerns and contexts, the Findhorn Community has not addressed major moral issues of a local or a global nature. As previously reported, rules at Findhorn are few. Everyone is expected to work and no one may use hard drugs. While the "sending out of light and love to the world" and visualizing the earth as bathed in pure, healthy white light are common practices, persons are left to their own inner constructs, intuition, and consciences as they relate to moral issues. This brings up the discussion about views of human nature and evil within social systems.

a. Assumptions About the Goodness of Persons. Any understanding of what the New Age is must begin with realizing what persons are. According to David Spangler, humanity has and is undergoing four "births."⁶³ The first birth occurred when persons came into the world as animal/physical forms, struggling to survive and perfect themselves on that level. The second birth had to do with learning to feel, think, perceive, use the five senses, and to combine these attributes to create civilizations and cultures; the result was limited to the forms that the concrete world of time and space imposes. The third birth finds persons moving into a formless state of the fourth level of the soul--where persons see themselves as world-masters,

not through domination and conquest, but through wisdom and understanding, love, service, clear insight into the reality of what persons are and what the world is. The New Age is characterized by this third birth transition stage wherein humanity sees itself expanding into true Godlike creativity--a veritable unfolding of the Divine Life known in persons and in the evolution of the Whole. Furthermore, no one is so conditioned by the environment that there does not exist within the person "to be tapped and used at his will and discretion, a force, a life, an energy which can transcend the form he is presently working through in his environment."⁶⁴ This growing maturity in creativeness and life force energy has been present since birth. No one loses it. Through its expression positive change will come about. The personal and historical expression of this creativeness is found in the Christ, who is the joyous messenger of God, embodying and signifying transformation.⁶⁵

Within such an understanding of human nature there is little place for sin, evil, or suffering. These constitute separations--an "old age" or "old world" notion. What may be called human suffering arises out of fear and ignorance, doesn't know its own identity, and latches on whatever outside one's self offers "security" or movement. Continued exposure to outward influences and continued self-negation and unnecessary false guilt--not the guilt that merely points to imbalance and demonstrates paths of progress--leads to dwelling on past

mistakes "and glorifies the self in a subtle way by feeling that one must be quite important to the universe for one's mistakes to really mean that much." This poisons one's inner being by giving it a negative self-image. The person is robbed of an inner spiritual root system so that when challenged by adversity he or she does not have the knowledge nor the will to affirm "I am greater than this that appears negative. I am light; I am love; I am a son of God. I am that I am."⁶⁶

The latter affirmation is occasionally supported by Findhorn's members who recall that Jesus said in John's Gospel, "Truly, truly I say to you, he who believes in me will also do the works that I do; and greater works will he do, because I go the the Father."⁶⁷ Persons are encouraged to believe and trust this. They are encouraged to see and know that they have healing powers at their fingertips. And that they possess creative powers of the mind. Encouragement is given to quicken the Christ within, to see the Christ in others, to see every person as a child of God, to see the magic in little things (like plants, trees, etc.), to see divinity in everything, especially in other people, and to do it in such a way that the other knows that those qualities are recognized as his/her essential divinity. That, says Caroline, is something which frightens many--trusting and exercising the divinity within.⁶⁸

Thus, the aim is toward possibility, positiveness, and potential. What traditional Christianity may refer to as sin,

evil, and suffering may be looked upon by most Findhorn members as imperfections which are undergoing transformation. Nor are such realities ignored entirely. They may be treated as learning, growing experiences.

Mankind is going through a new initiation: to grow to another threshold. That which looks dark and threatening need not be so; it could be the shadow side of something better. We will go through it to a new state, like going from water to steam. As we begin to take conscious steps we begin to experience the essence of our divine beingness and go on to superconsciousness. We may change for the better through pressure.⁶⁹

Negativity is not to be squelched or ignored. Openness to feelings and thoughts is encouraged. Persons are admonished to get at thought patterns behind the role of "victim." Self-criticism is necessary. Baring one's soul is necessary in order to keep it open to the spirit. Furthermore, pushing people at the idea level and at the point of unmasking real feelings within is allowed. The life of the mind is not anathema to the life of the spirit. There is room for the Socratic way, that is, a way of cutting through baloney which is masked in spiritual terms!

The spotlight is on wholeness and positiveness. That which creeps in as negative is still deemed potentially beneficial to the whole. Where some communities actively engage energies to eradicate illness, Findhorn sees persons in their wholeness and sanity and treat them accordingly.

The movement from the ideal of seeing only the good and the wholeness of life has been an uneasy journey at Findhorn.

There have been numerous upheavals and changes. Such upheavals are looked upon as opportunities for learning. All upheavals are allowable within the whole of things. The "within" is trusted as good and moral, provided it is daily addressed within individuals or groups at Findhorn.

The power of the divinity within is not a light touch property. With power comes responsibility. Caroline shared an awe-full experience of the power within persons. Arriving late for Sanctuary, she decided to wait outside and meditate in communion with those inside. She experienced a heavy density taking shape within her mind. With every thought came expansion. Thoughts became bigger and bigger and expanded beyond the ante-room to Sanctuary to flow out into the world. It was then that Caroline realized that the mind could be used for good or ill as power became manifest. Not wanting to be responsible for that much power she asked that the meditation and the attendant forcefulness cease. She has not since had a similar experience. A conscious decision was made to prevent the misuse of the mind's power. Of such decision-making morality is made.

While observing a meeting of focalizers at the Caravan Park, a lesson in Findhorn morality presented itself in all its simplicity. It was noted by Curtis, the Maintenance Department Focalizer, that some of the tools were missing from the tool shed. Rennie offered, "You support departments by returning things after you borrow them," thereby affirming the good of the

corporate structure maintained by individual consciousness and responsibility. Curtis replied, "Yes. And think of all the good purposes for which those tools are being used; let's enjoy the thought of how well some part of our Community is being served!" Curtis' assumption was that good ends were being served by tools, without knowing whether or not they were in fact being used at all or were laying about unused because of someone's careless oversight. Rennie was calling people to responsibility to return things to their proper place, as if they have a specific home to which they belonged. Both men had the Community's good in mind. Both men were saying that needs were being met. Underlying both assumptions was a belief in the goodness of persons and a reluctance to push for accountability.

b. Ambiguity About Social Change. What Findhorn's place is in global social change is unclear to the observer coming from "the outside." A basic Findhornian understanding as to how change occurs has to do with form and spirit. Or, to say it another way, how to live with form but see beyond it the underlying spirit.⁷⁰ The building of cultures, languages, institutions, and certain belief systems requires vision to see them as means to larger ends. These ends have to do with what Findhorn now believes is becoming possible—to build a society and live a life attuned to the essence of that society, the essence of life itself. This living in a New Age is said to be a

new heaven and a new earth. For the first time in the history of the planet

. . . there are people in enough places of the world possessed with enough influence, whether it is financial influence, political influence, people-to-people influence . . . to communicate beyond form and not get hung up by the particular means that our dream may use to express itself; and to recognize within (all persons) . . . that a world is created where that which is potential within us each, the seed that has taken root within the soil of our finiteness, can have the opportunity and the freedom and the nourishment to unfold.⁷¹

The potential-release of the New Age living is both an individual and collective venture. It is individual in the sense that a person chooses to say

I will co-create. I will move toward something that nourishes all life. That is to take conscious steps and to say I am beginning to experience my own essence. It is a way of bringing superconsciousness down to the conscious level.⁷²

There is a grass roots movement toward effecting planetary transformation. Citing a report from the Stanford University Research Institute, Francois pointed out that four million people have adopted a voluntaristic, simplistic life style based on people-values. Another 27 million, while not totally adopting the same life style, are at least very understanding and willing to provide support for such values. He went on to say,

People are beginning to get together in groups and organizations to impact society . . . The industrial ethic is disappearing and a new kind of ethic is emerging . . . one based on vernacular values, that which belongs to the people. The signs of these changes are found in being free to work at leisure, to be creative, to be socially recognized, to be self-realized, and learning a fuller responsibility to love and care for the earth.

Credit is given to persons for learning well how to co-create as an aspect of divinity. What is lacking is the practice of love which is God's trademark--a love which nurtures creation. The power exercised by persons vis-a-vis the earth has been the power of control. The time has arrived when a significant number of persons are learning the power of responsibility. Having conquered "the outer nature," persons must now learn to conquer the "inner nature." Power is now to be harnessed with love. The blending of power and love represents a synthesis taking place on several levels: the blending of eastern and western thinking, the coming together of masculine and feminine polarities, and the growing merger of North and South, the awareness of inequities that need to be redressed between the rich, developed countries and the poorer countries. All this is taking place in subtle and sometimes quite dramatic ways. All these are signs of positive change taking place.

How much of the change taking place is attributable to human effort? Or is God the Grand Architect and Prime Mover of change? One senses an inexorable quality about the thrust of life as some Findhorn Community members speak. The planet earth is "a living being," and has come "in line with its Christed essence," its spirit. The "grand agenda" for the planet earth is to realize itself from within its spiritual and Christed essence. It is to rebuild itself from the inside out in love so that it

may fulfill its destiny within the solar system. So says Francois, Core Group Coordinator.

Evil only exists in the realm of the mind. In their evolution, as persons began to use their minds, they began to "learn the lessons of opposites" and make choices between good and evil. The choices presented were energies of imbalance, limitation and the energies of growth and freedom. In choosing, many short-circuited the life of the spirit. The short cuts let loose on earth patterns of imbalance and thought forms pushing persons away from potential and freedom. From these thought forms come a great deal of today's pressure and anxiety.

Responsible participation with God is the proper use of co-creative energies. Evil is dealt with and negative forms "cleansed" only when we begin

to affirm creatively, responsibly, with perspective, the divinity that lives within us, to identify with it. Jesus said this very well when he said, 'Resist not evil.' Rather concentrate on and build the good. Do not be a warrior against the forces of darkness, be an architect of the citadel of light. Affirm not what you are not but what you are.⁷³

If evil has a source it is found in fragmentation. Essential wholeness is not found in fragmentation. Whole pictures are distorted by fragmentation. Fragmentation opens the door to limitation and evil; such fragmentation is brought on by a limited view of life. Limited views inhibit growth by holding onto the past, causing that past to be in the present moment.

The best way out of the strictures of the past and to subsequent evil is to love and be the light by nourishing it in someone else. Giving and radiating love is being the essence of what divinity is. Enhancing within another the state of fearlessness, of illumination, awareness, joy, attunement to God, is to gain those things for oneself. One thereby loses oneself in the creative flow of the living, loving God within all life and evil is overcome by the good within.⁷⁴

In summary, persons of the Findhorn persuasion are allowed to exercise freedom of choice in how to interact with social justice issues, morality and good/evil dimensions. The highest form of interaction is that of positive loving, positive living, and positive imaging. It is as though a positive orientation in all matters in life will cause evil in all of its forms to wither away through inattention or else slip into that which is called "the shadow" side of life, which is a neutral power source capable of emitting positive or negative energies.

The positive orientation of the Findhorn Community is one of its trademarks. One remembers the influences in the lives of the founders and sees them present today. There is Peter Caddy's positive thinking training in the Crotona Fellowship, his will training, and the five years of tutelage under Sheena Govan where love, compassion and immersion in discovering the Christ consciousness within were etched in his life. From Eileen Caddy there come the brushes with Christian Science and its penchant

for the positive and virtual disregard for the presence of evil. Traces of the mental, meditative, and physical techniques of Sufism learned by Dorothy MacLean from a teacher in Rio de Janeiro are evident. So also is R. O. Crombie's love of trees, his contacts with Nature Spirits, his dialogue with Pan. Add to that the esoterics and mysticism of David Spangler and many others who followed and one is able to ground the belief in positiveness, trust in the God/Christ within, and optimism for the future.

In complex times where evil and injustice and immorality have seeped into life situations and systems, created by the absence of a positive moral force based on time-honored values, more than positive thinking and even positive living is required. It is important to be reminded that systems have been created which restrict life. Systems as forms need to be changed by direct action many times. Such action may require "civil disobedience," legislative action and support to change unjust laws, and other forms of protest such as education and demonstration through public events. Pastoral care will need to link forces with other arms within the church and beyond to help create a change in structures which enables freedom and justice to emerge. We will reflect on this in a later section.

G. CONCLUDING REMARKS

We began Chapter Three where Chapter Two left off--looking for a pastoral care model that would embrace centrality of spiritual purpose, interdependence, and worship which engages the whole person, and action that is just. The Community of Findhorn was presented. How the Community relates to the major themes emerging from a study of recent pastoral care literature will be looked at in this section and in subsequent chapters.

Healing, which in the Christian tradition connotes care and is woven into the language of salvation, is in evidence at Findhorn. Among themselves Community members practice co-counseling, yoga, meditation, psychosynthesis, "re-birthing," and other ways of finding health. Laying on of hands in the traditional mode is virtually non-existent, but joining hands and attuning in a circle before all events of work, play, and meals, is a healing gesture of the many-becoming-one. Eating mainly organically grown vegetables and very little meat, giving one's self to play, dance, and merriment, communing in Sanctuary--all support healing; all support whole person integration. The sending out of love and light to the world in general, visualizing the globe bathed in light, attuning in love with specific persons or groups are evidences of sending healing beyond the boundaries of self and Community. Baptism and the

practice of Holy Communion are rare, but care with food preparation, and care for persons and the earth are sacramental acts which emanate from sensibilities which honor the world itself as a holy place.

In sustaining, the doers of pastoral care have preserved the personal in life with respect; they have given consolation to the bereaved and hurting. They have consolidated gains of faith over fear and pain. They have assisted in redemption which re-claimed the birthright of Christian persons to be well and elevated them to a better feel for life. The modes of such care have been consolation, visitation, and the modeling of perseverance. The Findhorn Community is no less involved in sustaining. By practicing attunement and by obeying intuition, friends have been brought to friends' bedsides and doorsteps unsolicited.

If in guiding, traditional pastoral care has leaned heavily on advice-giving and decision-making, then Findhorn members have backed off out of respect for individual choice for one's own direction and aid. In so doing they pay homage to each person's right to consult with the Christ within. If, on the other hand, traditional pastoral care has been eductive in drawing out from one's own inner wisdom values and criteria for making judgments, then they have in the Findhorn Community an ally in the guiding function.

In doing pastoral care, persons have also functioned as reconcilers aiding people to find a better ground to stand on for proper and fruitful relationships with God and neighbor. Its respected arsenal has included discipline, using church custom and law, confession, penance, forgiveness, and absolution. Findhorn's heart is with reconciliation. Its technology differs in delivering reconciliation. More right-mindedness is trusted than resort to custom, Word, or Law. Reluctance to quote, browbeat, or pronounce is the direct result of respect for persons to be responsible for personal behavior and responsive to the common promptings of the God within. Findhorn may be properly faulted for not being more bold in working through direct action in order to bring reconciliation to reality.

The last traditional task in pastoral - nurture - is in ample evidence at Findhorn. Commitment to face one's own "shadow," or group commitment to release potential paves the way for bodily, spiritual, and psychic growth.

But is Findhorn "Christian"? For traditional pastoral care, the elements of healing, guiding, sustaining, reconciling, and nurturing have come out of a Christian context. Such a context witnesses to tradition and structure, and the bases of Bible, Creed, and the bishopric of Rome. It links with Reformation notions of the priesthood of all believers. Its pastoral care image has been given clarity, we are told by Thomas Oden, through the likes of the New Testament Pastoral and

Catholic epistles, Cyprian, Chrysostom, Augustine, Erasmus, Zwingli, Luther, Richard Baxter, Bushnell, Gladden, and Theodosius Harnack, to name a few. All these have overtly united themselves with the Christian Church. And the current call, through Oden, is to synthesize the best in current therapy with a Christian theology having a "credible theodicy," a balance of grace and freedom, gospel and law, and the working providence of God in the midst of human experience. Findhorn does not fit all these norms and forms and possibilities. The Findhorn Community may, in spirit, contain the Christian spirit in its care for people, things, and the earth. However, it does not identify with the Christian tradition. Pastoral care, on the other hand, does. Pastoral care is a recognizable sub-system of the church. And re-modeling will have to be consistent with the tradition. Pastoral care will find difficulty in finding Findhorn a complete model because it is not traditionally Christian.

A call has been sounded for pastoral care to commit itself again to biblical roots, or a responsible theology, or a spiritual center. While not emanating from the eucharistic center that Oden sees in pastoral care's "single, developing tradition," Findhorn does model what Oden called the concern "to embody the living Christ through interpersonal meeting." Findhorn eludes definitions. Descriptions of the Community blend philosophy, consciousness, work, and touches of humility. Some

of its members and friends describe it in various ways. Says

David Spangler,

all that Findhorn has achieved and manifested first come from the process of becoming still, going within and attuning to the inner centre of being where God's will and life are known, and then implementing God's will through outer action.⁷⁵

Findhorn witnesses to the God within, tunes in individually and collectively to the inner God, and then implements through action. The "how" of their action caused one observer, Paul Hawken, to say

At Findhorn, people talk about planetary service, yet demonstrate it in everyday life by emptying ashbins and selling potatoes in the shop. It is not what they do--it is the manner in which everything is done. It is the extraordinary care, love, and dedication that you see in Don taking care of a patron at the store, or in Richard when he pours a concrete slab, or in Joannie when she counts the sheets and towels, or in all the people here living their daily lives, serving the whole, knowing that God and they are one.⁷⁶

Living in the oneness with God is not a static, rule-binding existence in Findhorn. With the God within to lead, persons are apt to undergo multiple changes:

To be at Findhorn is to face the challenge to go on changing and never stand still. To learn to stand on your own two feet, to know and release your true potential, to see the divinity in all people and in all life.⁷⁷

Change is the result of attention and action given to catching the wind of inner spirit as it blows where it wills.

Findhorn is clearly spiritually oriented. Attunement to the God within is practiced in all undertakings. Sanctuary is made available twice daily for corporate attunement, and anytime

for individual attunement. Places, things, and the Nature Kingdom are accorded respect for the numinous Presence of God. In private and public search, the intentional communion with Christ is understood as norm. And none of what may be construed of personal and collective spirit is to be guarded or hoarded; it is sent out as love and light to the world in particular and in general. Self-consciousness as Community bears with it responsibility to be good stewards of the earth and loving sowers of spiritual nurture for all people everywhere. The whole of it is caught up in the words of one of its members:

I thought I was coming to Findhorn to learn from initiates how to make my way along the path without the stumbling I seemed prone to. What I found were extraordinary people with barked shins and scraped knees just like mine, who were struggling earnestly and with great strength to understand, from the inside out, a consciousness and a vision which says, 'Humankind is holy. Everything is in unity.' People at Findhorn have as many questions and probably no more answers than anyone else. Or rather, we do have answers: in our hearts, a creative vision of the harmony and wholeness of life; in our minds, the whole spectrum of spiritual principles to use as tools and guides; and a very special place in which to experience the out-working of the answers. But living here, living anywhere, is a moment-by-moment adventure in fashioning meaning from myth and theory by doing whatever one is doing. That, for me, is the hub of it all--the day-to-day hard work of real life as a mystical experience.⁷⁸

It seems appropriate, at this juncture, to share a personal note. Captivated by the lovely, simplicity of setting, the warmth of personal acceptance, and the lively variety of personalities forming a "chalice" of commitment to spiritual ideals, I nevertheless felt out of place toward the end of my stay in Findhorn. A journal entry summed it up:

One thing is clear. I'm not ready to live here. My place, for now, is California. Findhorn's spirituality, its living, is intense and tough. Like Jesus saying, 'He who cannot leave father, mother, etc. (security) is not fit for the Kingdom.'

The intensity was my doing. It was an inner pressure telling me I didn't know how little committed I was to earth, people, and cosmic connections. I needed a sabbath rest from new ideas, and there wasn't any sabbath. Everyday is sabbath at Findhorn, just like everywhere is holy. It was too much of a good thing and I was not ready for that! My spiritual muscle was not strong enough for bearing New Age models into my "milieu" back home. I would have to tailor-make a Findhorn model to fit my Mid-west, California, traditionally liberal Christian, mostly rational lifestyle and setting. Or, perhaps, there were not any connections to be made. I would risk that.

We turn, now, to themes from pastoral care literature and how Findhorn does or does not speak to them. Six sub-sections follow, all relating back to the themes already cited.

1. The Importance of Community.

We begin with Thomas Oden and his call to investigate New Testament group life centered in "koinonia," "diakonia," and "maturia." We will conclude with Harville Hendrix's hope for the church as a model of non-possessive love where persons and groups are loved into global concern and action. Community ranks high

as important to spiritual centeredness and pastoral care's image. Findhorn is likewise committed to community.

Ultimately, Findhorn is a place of communication, from which communion and community may develop. . . . It is Findhorn's role to be a microcosm . . . a place of listening, of sharing, of communication and community.⁷⁹

Findhorn implies in "koinonia" the loving fellowship which equips its members to be the "diakonia" in service and prayer and meditation. Its own "maturia" is incomplete, lacking as it does a more forceful social witness for justice.

2. Interdependence as the Goal of Personal Growth.

Whole-person advocates in the church see interdisciplinary efforts of religion, medicine, and other health professionals collaborating to bring about a better, healthier mesh between body, mind, and spirit. Personal growth is not to be hoarded but to be spent in serving and impacting the larger world (Browning, Leas and Kittlaus). It is a vast world of interconnectedness revealing God's presence (Hendrix) as well as Nature's kinship with human beings (Hendrix, Feminist thought). Findhorn clearly relates to the interconnectedness of all life and the necessity of seeing "wholes" instead of fragmentation. Self-motivated persons there care for their bodies, minds, and spirits through proper diet, consistent work (which is expected and varied), prayer and meditation, and loving. Plants and animals are seen as related beings. The earth has a destiny to assist the cosmos to get on about its business. God is not an

isolated regent but a resident Presence in all life forms. Care for persons and earth is paramount. Its masculine orientation and reluctance to be politically and socially active is not in accord with pastoral advocates of moral inquiry and feminine rights. Nevertheless, interdependence of life is grounded in understanding and work.

3. The Person as a Unit.

If all life is interrelated then it follows that persons are part of an interdependent network. Findhorn is no exception to this. We saw in the previous section that members of the Findhorn Community take care in nourishing the whole person through diet, worship, work, and play. There are virtually no incidences of cardio-vascular illness or cancer. The common cold and influenza are treated with herbs, diet, rest, and meditation. Severe cases of illness requiring other medical aid are brought to traditional medical care practitioners. Thus, there is affinity with those who espouse whole-person care treatment and Thomas Oden's nod to fasting, dieting, and meditating. Healing in the Community coincides with healing ideas and practices in the feminist movement; it is linked with larger forces in the universe.

Healing is based on an integrated view of the world and its components, on the premise that there is a common life force in the universe which connects all living things, and that this life energy can be channeled as a healing force between people, between all living things.⁸⁰

Such "life energy" as "a healing force" is what spiritual direction persons call spirit, or what Dean Waring referred to as "God's loving action in every part of our nature."⁸¹ Thus, for Findhorn and feminist alike "health . . . is the balanced development of mind and body and, therefore, the integration of action and feeling."⁸²

Integral to whole-person awareness is the power of the mind to image. In Findhorn's case, attunement and the practice of the Laws of Manifestation are aids to integration.

In community, then, health is possible as the person or group acts out of an interrelatedness which hosts a "life force" or "life energy." It is a healing force for integration.

4. Freedom.

Among writings in the field of pastoral care and counseling, the element of freedom was clearly presented as necessary and cherished. Free response to God's directivity, through prayer and action, brings novelty and further trust in God. It is a freedom which, when exercised, is responsible for personal health and health for others. There is great latitude for expression of freedom at Findhorn. Said Kay in a personal interview:

Here we say the truth lies within. . . . And we will provide a structure where you can start taking responsibility for yourself. Whatever actions or consequences result in the pursuit of faith, you take responsibility for.

Room is given for persons at Findhorn to find themselves. Few restrictions and ample emotional space is granted. In the deepest respect for the working out of one's spiritual journey, people back off, but remain within hearing, touching, and talking. Said Kay,

What we do is tell people to do a reality check with themselves. Findhorn gives you a mirror . . . It allows you to see your motivations . . . There is a divine justice in the ordering of matter and God's timing is perfect. Love and trust and let go of expectations.

Freedom at Findhorn is the opportunity to trust in possibilities. The hidden agenda is that most members know that there are "lessons to learn," i.e. growth through pain, mastering ego-orientation, humility, etc. Those lessons are best learned by free people. And free people, trusting the God within, will find in choosing to be led by God a new relationship. It will be marked by a choice to listen to God's prompting and to know, as Eileen Caddy is fond of saying, that "all is very, very well." Ego-involved freedom is given up to God and freedom of service follows.

5. Morality, Justice, Social Concerns.

For pastoral care to bring diverse personal skills into a composite of mutual caring, a just and moral context must be assumed. So say Oden, Stone, Browning, Leas, and Kittlaus in recent pastoral care literature. Findhorn is ambivalent about how to address social, moral issues. To protest or agitate for

political justice or to work within a political system to make it more humane is to presume a body of knowledge or a standpoint that is "better than" or "higher than" or "more right." This, for many Findhorn Community persons is contrary to a person's right to decide for him or herself. Besides, said one member, protest begets protest. Exercise of power gets expression of power in return. Polarization ensues, and the wholeness is once again in danger of being fragmented further.

Yet, Community members are free to act however they may chose vis-a-vis social, political issues. And support is given persons to exercise their freedom of choice.

In their own community consciousness, the masculine/feminine polarity warrants attention. A woman guest living at Findhorn and attending a gardening school, wrote in a woman's periodical,

The members (of Findhorn) do talk to and of angelic beings and Nature Spirits. They believe a new culture is being formed on the Earth and that they are one of the agents of change, and I agree. I also see that their community is sexist and patriarchal, and that they are blind to their own misogyny. Feminism is considered irrelevant. When I confront the "God He" mentality I am met by "but everyone knows what I mean. God is not male." Female energy is subtly suppressed despite its cardinal importance.⁸³

The woman author's criticisms are on target, though careful reading of the article suggests deep-seated anger and a need for acceptance that may be projected on to the Findhorn Community.

Consciousness is a very important word and meaning at Findhorn. Consciousness-raising regarding sexism and feminine potential is still an important need in the Community.

6. Varied Themes: Transcendence, "God Within,"
New Consciousness.

While not abundantly present in the pastoral care literature surveyed, these three themes point to clear relatedness with Findhorn. The immanent God within and the Christ within are pivotal in understanding Findhorn. So also is transcendence, when understood as "integrity and transformation."⁸⁴ It is a self-transformation into a higher state of being through living by what one is and what one's creative vision is for one's self. One is neither dependent nor obedient to someone's notion of what she or he ought to be. One chooses also to re-integrate with nature. One chooses to be one with the whole and yet maintain through reason, wisdom, and intuition the choice to rise above the animal state, to work, communicate and play with Nature, to communicate and covenant with the angelic realms.

Spirituality is clearly present, but its esoteric nature may be distracting to many outsiders. Its communal style respects freedom, tolerates diverse theological understandings, honors work as spiritual gift, but may be restrictive in its geography and constituency of more youthful, essentially British and American Caucasians who are still caught up in male-dominated

structures. Its optimism and positive-orientation appear boundless, though expansion and financial problems have attracted attention and concern which can dampen optimism. It is open to change but because of its allowance for individuality and freedom, it runs into difficulty with how to govern itself centrally and diversely into sub-communities. Outsiders may chafe at its elitism of belief in who will "make it" into the New Age. Others may lay the charge of "hubris" at the feet of its membership when they refer to the God within or the Christ within directing them and using them for cosmic purposes. And when David Spangler openly allows that a spiritual being called "Limitless Love and Truth" speaks through him or when Eileen Caddy begins a sentence by saying, "When God spoke to me" critics may cry "Spiritual pride!" or suggest a psychiatric examination.

The community of Findhorn may well be an anomaly. It deviates from the common rule. It may even, to some critical observers, deviate in excess of normal variation. But in a time of paradigm shifts or identity crises in pastoral care or in the Christian church, anomalies need to have attention paid to them. If no one reacted to anomalies or brand-new theories in high risk ways, then there would be few knowledge revolutions and atrophy would consume existing spiritual forms.

The shared values and varied life-style of the Findhorn Community make it a potential model for pastoral care and

counseling to look at in its own search for a paradigm big enough and practical enough for the 1980's and beyond. The discussion of shared values in the scientific community by Thomas Kuhn apply in our discussion of pastoral care paradigms as well. Said Kuhn,

In matters like these (being open to new thoughts, ideas and models), the resort to shared values rather than shared rules governing individual choice maybe the community's way of distributing risk and assuring the long-term success of its enterprise.⁸⁵

Findhorn is a community of shared values and very few rules. Its freedom and form have kept it alive and growing. It has done so through allowing for paired values like freedom and responsibility, love and confrontation, cooperation and communion, work and worship, vision and earthiness, "animism" and electronics. On the other hand, the esoteric and eclectic philosophy would be difficult for most Christians to tolerate. That seriously hampers its viability as a community on which to base a new pastoral care model.

Before moving to what Findhorn can contribute to a new paradigm for pastoral care, we will look to several persons within the Christian community and what they have to share in amplifying or correcting Findhorn as a model for pastoral care.

NOTES

¹David Spangler, Reflections on the Christ (Forres, Scotland: Findhorn Publications, 1977), p. 19.

²Paul Hawken, The Magic of Findhorn (New York: Harper & Row, 1975), p. 55.

³Sheena Govan has been referred to as the "midwife" of Caddy's birth of Christ consciousness. In Caddy's words, "Sheena showed me the way, and I began to experience this path. It was as though I thought I was a pool of clear water, but she would come along with a stick and stir that pool, bringing all the mud that was on the bottom to the surface where it could be seen and recognized and removed." Quoted from *ibid.*, p. 98.

⁴*Ibid.*, pp. 103-104.

⁵*Ibid.*, p. 153.

⁶"You are to cooperate in the garden by thinking about the Nature Spirits . . . the Spirit of different physical forms, such as the spirits of the clouds, of rain, of the separate vegetables. In the new world their realm will be quite open to humans. . . . Be open and seek . . . with sympathy and understanding, knowing these beings are of the Light, willing to help but suspicious of human beings." See *ibid.*, pp. 178-179.

⁷The term "deva" is a Sanscrit word meaning "shining one." Members of the Community have a preference of this word over the English equivalent, "angel," which was construed as being a "barrier" to the understanding of these beings. In another place, Dorothy MacLean goes on to say, "It wasn't until nearly ten years later that I was introduced to some of the esoteric literature on devas. . . . We discovered that they are a part of a whole hierarchy of beings, from the earthiest gnome to the highest archangel, and are a sister evolution to the human on earth. The devas hold the archetypal pattern and plan for all forms around us, and they direct the energy needed for materializing them. The physical bodies of minerals, vegetables, animals and humans are all energy brought into form through the work of the devic kingdom. Sometimes we call that work natural law, but it is the devas who carry out that law, ceaselessly and joyfully." See Findhorn Community, The Findhorn Garden (New York: Harper & Row, 1975), pp. 57-58.

⁸"The Nature Spirits . . . may be regarded as the builders. Working according to the archetypal design, they form and build up what may be called the 'etheric counterpart' or

'body' of the plant from the energies channeled down by the Devas. . . . Of course, many people would question the existence of such a thing. Of course, it cannot be scientifically proven at the moment, though no doubt this will be possible in the future. . . . It cannot be emphasized enough that the elemental beings and their God, Pan, are servants of God and function according to His will only . . . It is important for the future of mankind that belief in the Nature Spirits and their god Pan be reestablished and that they are seen in their true light and not misunderstood. . . . They must never be taken for granted and should be given love and thanks for the work they do. With such cooperation, what could be achieved would seem miraculous to many. It has been sought and asked for at Findhorn, and the results have been given." R. Ogilvie Crombie, in Hawken, pp. 223-224, 225-226, 229.

⁹"The main reason for this communication was the contribution it made to the work in the Findhorn Garden and its development. By bringing onto a conscious level the already existing links with the Nature Spirits, guidance and knowledge could be received complementary to Dorothy's link with the Devic World. We were establishing contact and cooperation between three kingdoms at Findhorn, the Devas, Nature, and Man. This became the aim of the Garden, and it is well on its way to realization." Crombie, p. 223.

¹⁰Findhorn Community, p. 147.

¹¹Ibid.

¹²A three-month program consisting of small group sessions, week-long workshops and participation in a regular work department. Various activities provide an opportunity to assess spiritual development and how one may learn to apply Findhorn principles "back home."

¹³A three-week event, usually held in October, drawing wellknown speakers and contributors to New Age thought together with other interested persons, in order to address the need for a "Whole-Earth" sense of responsibility and concern.

¹⁴An ex-Mormon and spiritual partner with David Spangler while in the United States, Myrtle Glines, a woman about the age of Peter Caddy, was instrumental as a counsellor in the Community's evolution.

¹⁵Ralph, in Findhorn Community, Faces of Findhorn: Images of a Planetary Community (Forres, Scotland: Findhorn Publications, 1980), p. 77.

- ¹⁶Francois, in *ibid.*, p. 77.
- ¹⁷Liza, in *ibid.*, pp. 16-17.
- ¹⁸Francois, in *ibid.*, p. 80.
- ¹⁹Hawken, p. 3.
- ²⁰David Spangler, Vision of Findhorn Anthology (Forres, Scotland: Findhorn Foundation, 1976), p. 77.
- ²¹See Appendix A for detailed explanations of sub-departments.
- ²²From an informal address to a group meeting on "Creating a Light Centre," Summer 1980.
- ²³Personal interview with Francois Duquense, Core Group Focalizer for the Community of Findhorn, Summer 1980.
- ²⁴Spangler, Vision of Findhorn Anthology, p. 17.
- ²⁵*Ibid.*, p. 18.
- ²⁶Personal Interview, Summer 1980.
- ²⁷Personal Interview, Summer 1980.
- ²⁸Personal Interview with Caroline Shaw, Core Group member, Summer 1980.
- ²⁹Ralph, in Findhorn Community, Faces of Findhorn, p. 172.
- ³⁰*Ibid.*, p. 174.
- ³¹Marion, in *ibid.*, p. 170.
- ³²Ralph, in *ibid.*, p. 175.
- ³³William Irwin Thompson, Passages About Earth (New York: Harper & Row, 1974), p. 166.
- ³⁴David Spangler, "Attunement" (Forres, Scotland: Findhorn Publications, 1976), p. 6.
- ³⁵David Spangler, Revelation: The Birth of a New Age (San Francisco: Rainbow Bridge, 1976), p. 9.
- ³⁶Spangler, Vision of Findhorn Anthology, pp. 24-25.

- ³⁷Spangler, Revelation, p. 209.
- ³⁸Findhorn Community, The Findhorn Garden, p. 131.
- ³⁹Ibid.
- ⁴⁰David Spangler, "Manifestation" (Forres, Scotland: Findhorn Publications, 1975), p. 4.
- ⁴¹Hebrews 11:4.
- ⁴²Spangler, Revelation, p. 124.
- ⁴³Spangler, "Manifestation," p. 6.
- ⁴⁴Spangler, Reflections on the Christ, p. 3.
- ⁴⁵Spangler, Revelation, p. 102.
- ⁴⁶Spangler, Reflections on the Christ, p. 16.
- ⁴⁷Spangler, Revelation, p. 105.
- ⁴⁸Spangler, Vision of Findhorn Anthology, p. 19.
- ⁴⁹David Spangler, in Findhorn Community, Faces of Findhorn, p. 86.
- ⁵⁰In personal interviews several persons indicated how they and many others in the Findhorn Community had to overcome shallow ego goals to learn valuable lessons in being part of a community. One minister's ego was deflated in learning that he was not "a gift to the Community" from the Christian Church but a servant to all persons anywhere; his difficult lesson had its nascence when a sewage pipe he was working on under a trailer ruptured and inundated him with its contents!
- ⁵¹Spangler, Vision of Findhorn Anthology, p. 32.
- ⁵²See "Anomaly," Webster's New Collegiate Dictionary (Springfield, MA: G. & C. Merriam, 1979), p. 46.
- ⁵³Ibid., p. 920.
- ⁵⁴Spangler, Vision of Findhorn Anthology, p. 10.
- ⁵⁵Marjorie, in Findhorn community, Faces of Findhorn, p. 70.

- ⁵⁶Paul, in *ibid.*, pp. 169-170.
- ⁵⁷*Ibid.*, p. 170.
- ⁵⁸Jeremiah 27, 28.
- ⁵⁹Mark 1:1-11.
- ⁶⁰At stake was the decision about what to do regarding financial crises facing the Community. The meeting was calm, orderly, fair, and had the quality of pulling the group together.
- ⁶¹Edward M. Scott, "Witches: Wise, Weak, or Wicked Women?" Journal of Religion and Health, 15, 2(April 1976), 137.
- ⁶²Leona, in Findhorn Community, Faces of Findhorn, p. 38.
- ⁶³Spangler, Vision of Findhorn Anthology, pp. 18-19.
- ⁶⁴*Ibid.*, p. 63.
- ⁶⁵Hawken, p. 315.
- ⁶⁶Spangler, Reflections on the Christ, p. 60.
- ⁶⁷John 14:12.
- ⁶⁸Caroline, a personal interview.
- ⁶⁹*Ibid.*
- ⁷⁰Spangler, Vision of Findhorn Anthology, p. 64.
- ⁷¹*Ibid.*, p. 65.
- ⁷²Caroline, Personal interview, Summer 1980.
- ⁷³Spangler, Reflections on the Christ, pp. 65-66.
- ⁷⁴*Ibid.*, pp. 67-68.
- ⁷⁵Spangler, Vision of Findhorn Anthology, p. 4.
- ⁷⁶Hawken, pp. 330-331.
- ⁷⁷Roy McVicar, in the Introduction to Eileen Caddy, The Dawn of Change (Forres, Scotland: Findhorn Publications, 1979), p. xvi.

⁷⁸Rue, "Vision," in Findhorn Community, Faces of Findhorn, p. 1.

⁷⁹Spangler, in *ibid.*, p. 3.

⁸⁰Anica Vesel Mander and Anne Kent Rush, Feminism as Therapy (New York: Random House, 1974), p. 55.

⁸¹*Ibid.*, p. 52.

⁸²Manders and Rush, p. 56.

⁸³Flowing, "Woman Spirit," Summer Solstice, (1981).

⁸⁴See Herbert W. Richardson, "Three Myths of Transcendence," in Herbert W. Richardson and Donald Cutler (eds.) Transcendence (Boston: Beacon Press, 1969), p. 111.

⁸⁵Thomas Kuhn, The Structure of Scientific Revolutions (Chicago: University of Chicago Press, 1970), p. 186.

Chapter 4

THE COSMOS AND INTERRELATEDNESS: CONTRIBUTIONS FROM
PIERRE TEILHARD DE CHARDIN, CHARLES BIRCH
AND JOHN B. COBB, JR.

A. INTRODUCTION

From recent pastoral care literature the themes of community, interdependence, wholistic personhood, freedom, morality, transcendence, new consciousness, and God's "withinness" have emerged as possible constituent parts of a spiritual centrality in pastoral care. The Community of Findhorn embraces most of these parts but has trouble of its own being a viable model for the Christian community because of its esoteric language, sexism, moral punchlessness, and ambiguity toward social change. Pierre Teilhard de Chardin is presented in this chapter as amplifying and clarifying Findhorn's contribution toward consciousness. Charles Birch and John B. Cobb, Jr. add more clarity to how life is interrelated and they further point to the imperative for just and ethical living. Coming from the Christian community, these three men provide some corrections which, together with the Findhorn Community, point toward a new model for pastoral care.

B. TEILHARD DE CHARDIN: THE WITHIN OF ALL THINGS

The Community of Findhorn lays great importance on consciousness. Within the cosmic Whole is consciousness,

knitting all life forms together. As this new consciousness unfolds, the New Age is revealed.

Teilhard de Chardin, the Roman Catholic philosopher and paleontologist, expands both the notion of what comprises the "Whole" and how consciousness and "centeredness" are related in an evolving universe. According to Teilhard, human society and the world of Nature constitute the milieu necessary for the emergence of the person. Three essential ingredients make up this milieu. "Cosmogenesis," the first element, is the development of the universe in accordance with its evolutionary goal. Cosmogenesis culminates in "hominisation," the second ingredient of the milieu, which is the process and events aimed toward and culminating in the appearance of persons and which continues to develop and realize the potential within persons. Cosmogenesis which culminates in hominisation results finally in "personalization," the third ingredient in the Whole milieu. Personalization is that process in which God's creative spirit works continually in nature to bring new beings into existence by carrying them along to a critical threshold. At such thresholds, the continuous injection of energy produces an alteration of entirely discontinuous character, a new creature or personal being.

Basic to Teilhard's understanding of the ultimate nature of things is his belief that the "etoffe de l'univers" has two integral aspects which are genetically and dynamically related to

one another in an evolutionary process. In explaining this, Teilhard borrowed the German word "Weltstoff," which has as its closest English equivalent the word "fabric." Weltstoff proceeds in such a way that it constitutes a "convolution" of the fabric upon itself. At all times and in all places Weltstoff is comprised of an interiority coextensive with and equal to its exterior complexity. Saying it another way, the fabric of the universe has a double aspect to its nature: a "within" coextensive with the "without" of things. The within contains spirit or spirituality, person, being-in-oneself, centered unity, consciousness, liberty, spontaneity, freedom, and psychic or "radial" energy.¹ Radial, or psychic, energy is that which drove all the elements of the world upward from their natural state of disorder until its appearance in persons and their thirst for self-achievement, greater awareness, and attraction toward a more superior absolute. This radial energy in matter, this withinness seeking union, is a dynamic force inherent in the physical structure which eventually manifests itself as love. Love is the fundamental impulse of life, or "the one natural medium in which the rising course of evolution can proceed."² This love-energy is the "most universal, formidable, and mysterious of cosmic energies" Could it not be, Teilhard asks rhetorically, is essence, the attraction which is exercised upon each conscious element by the center of the universe?³ Answering his own question, the philosopher-paleontologist admonished persons to

remain true to yourselves, but move ever upward toward greater consciousness and greater love! At the summit you will find yourselves united with all those who, from every direction, have made⁴ the same ascent. For everything that rises must converge.

For the exterior aspect of things, Teilhard devised a number of terms, none of which satisfied him: matter, materiality, dependence on others, plurality, multiplicity, complexity, physical or "tangential" energy. Tangential, or outward, energy can be measured and will eventually dissipate as the universe runs down. Radial energy, the within, is the energy upon which entropy has no effect.

The within, or interior reality of an entity, is linked with consciousness, as already stated. Everything that exists possesses consciousness or a psychic life. In lesser life forms the within is barely perceptible but present enough to establish a basis for continuity with higher life forms. Since the within is the potential thrust of "centration," the seat of an entity's identity and awareness, it provides a basis for asserting that centeredness is present, at least potentially throughout the whole of evolution. Centeredness refers to the

personal focus that results from the concentration of awareness upon the distinctive meaning that an individual's life possesses and the singleminded expenditure of energy to actualize that meaning in deeds and style of life. Centeredness is the difference between an aggregation of elements and a meaningful whole.

The within is the locus for complexification and centeredness and therefore the heart of Teilhard's thought.

Several difficulties arise with Teilhard's thought. Because his writings were banned from publication by the hierarchy of the Roman Catholic church during Teilhard's lifetime, there was little opportunity to hone his ideas against the criticism of others. Furthermore, Teilhard was a word/thought maker and evidently struggled in vain at times to find adequate words with which to express his thoughts. As a consequence he coined his own terms, giving evidence of a romantic, poetic side colliding with a rational, logical side. The consequence for the reader is lack of clarity as to Teilhard's exact meaning. Enough of his intent, however, through regarding "within" qualities.

More orthodox scientists and church persons have difficulty with Teilhard's assumptions and findings. To propose two kinds of energy, tangential and radial, incurs the criticism of orthodox science. Science recognizes physical energy, which Teilhard calls "tangential" or the "withoutedness." Radial energy or "withinness," according to Teilhard, is not subject to laboratory experimentation and therefore suspect in the scientific community. For many church persons the "withinness" of persons and the development process of evolution suggest universalism. For orthodox Christianity this poses a threat; it takes away special claims for Christianity and the Christian understanding of the destiny of persons who have not known and/or accepted Jesus the Christ as Savior and Lord.

We can now turn to others in the Christian Community who speak in more traditional language of the church.

C. CHARLES BIRCH AND JOHN B. COBB, JR.:
THE INTERRELATEDNESS OF ALL THINGS

Charles Birch and John Cobb, Jr. share new material regarding the interrelatedness of life. According to Birch, a biologist, and Cobb, a theologian, all organisms are linked inseparably with their environment. Internal relations, not substance, constitute what living organisms are and the clearest understanding of internal relatedness is found in human experience:

Experience is the way in which human beings take account of the world . . . experience is the way one takes account of one's world and responds to it. In short, human experience is the ideal exemplification of internal relatedness.⁵

Depth of aliveness richly attests to human experiencing. Persons are most alive when "most stimulated, most integrated, most responsive, most loving, most accepting, most spontaneous, most honest, and most innocent," and "a most common consequence of this aliveness is a feeling of gratitude."⁶

Two factors measure the depth of aliveness according to Birch and Cobb. The first has to do with how rich the world is to which one is attuned. Secondly, how fresh is the response of feeling, thought, and action to the attuned world. Both have to do with novelty. Staying alive means being fed by new stimuli, and being responsive to the new. Such responsiveness contains an

element of transcendence, which is "the urge of life to meet its unrealized possibilities."⁷ Living fully and responsibly involves forgiveness, absorption in activity and thought, zestfulness, being someone. In short, such transcendent, full living is a qualitative response to the givenness of life, marking human continuity with all living things, a continuity which includes animal and plant life although both are transcended by human beings in the realm of thought.⁸

An ethic is needed, according to the two writers, to guard the best in subjective as well as objective realities in and among things. The ecological model of life, in which substantial entities are composed of events which experience or have subjectivity, values experience and intrinsic nature of events. Therefore, "all things have some intrinsic value either in themselves or in their constituent parts."⁹ A theory of value inclusive of all living creatures traces the following lines:

The general ethical principle . . . is that we should respect every entity for its intrinsic value as well as for its instrumental value to others, including ourselves. Its intrinsic value is the richness of experience or of the experience of its constituent parts . . . if there intrinsic value anywhere, there is intrinsic value everywhere.¹⁰

Distinctions of value may be discerned in different levels of experience in plants and animals. Plants have great value and may be primarily treated as valuable means. Animals have more of a capacity for rich experience and should be appropriately valued for it.

More care is taken regarding human beings as means and ends. In human beings, "consciousness has become conscious of itself," and human beings are to be primarily treated as ends and secondarily as means.¹¹ Richness of experience is to be promoted wherever possible.

The authors move to a consideration of an ethic for the biosphere. Species as well as individuals have the right to live. So do ecosystems. In fact,

all things have the right to be treated the way they ought to be treated for their own sake. But it is not possible to decide how to deal with an individual, animal, species, or ecosystem apart from a general view of the sort of world envisaged as being worth bringing into being . . . it is necessary to take into account the relation of intrinsic and instrumental value. All this can be subsumed under the question of how to enhance the total richness of experience, or maximize life itself, which is the anagenesis of evolution.¹²

In lifting up their ecological model of living things as a new cosmology, and noting that Alfred North Whitehead once said that "whatever suggests a cosmology suggests a religion," Birch and Cobb call for a religion which exhibits a tenacious faith in life itself. Ideas from Henry Nelson Wieman are introduced as the authors match up "created goods" and "creative good" with "trust in life,"

Created goods are living things with all their feelings, thoughts, and valuings, and all the artifacts, communities, and institutions they have created. Creative good is identified with Life. It is Life that is to be trusted.¹³

Trusting life is not a passivity or letting go. While it is renunciation of control it is also a kind of acting. Allowing

defenses to be dropped so that one might be transformed is a kind of action. Not passivity, but action, participation in a happening is where the "most" in aliveness occurs.

To trust in life is to trust in a changing future. It will allow for Life to work creative transformation. Furthermore, in contrast to Teilhard, the movement of the world will not be seen as aiming at some distant Omega Point; its teleology will be "the creation of values moment by moment."¹⁴

Not only is integration of "building the earth" (Teilhard) essential, but the upward-outward reach has cosmic implications. The glimmer of cosmic community is reflected in Wieman's vision of human society being the highest cosmic venture toward creating richer integrations:

Religion of the noblest kind . . . is the human recognition of this cosmic struggle and our personal allegiance to the process of progressive integration. Therefore the religious person must be disciplined and equipped in body and mind for the task, he or she must have more calmness and mastery in the midst of peril and turmoil, more sensitivity and deeper insight into the bonds of interdependence that hold people together in rich community, a more passionate and richly integrating life purpose which can transmute the common things of daily experience. All this we must have if we are to be the shock troops of the integrating process of the universe. All this we can have, for Life is the source of these gifts. To fail to respond to the call of Life is not just a personal failure. It is a cosmic tragedy.¹⁵

Response to Life is response to co-creativity, for Life is creator--bringing new order out of old. At this point, the authors unmask Life to reveal God. Life is God. Building on Whitehead's doctrine of God, the authors assert that God supremely and perfectly exemplifies the ecological model of life.

God-as-Life is purposeful and loving. As the "cosmic aim for value"¹⁶ it has no single goal for the evolution of the earth, no master plan for human beings to discern. God-as-Life has sights on the realization of value, more richness, more aliveness. Its aim goes beyond the realization of trivial value, to the realization of richer experience. Thus the reason for a wide variety of living things. Some will emerge with greater capacity for intelligence and feeling. Purpose is involved with the distinction between what is and what can be. God-as-Life introduces the vision of unrealized potential. Human beings, free as they are, can opt to meander away from the purposes of God-as-Life.

Purposes are tailor made to needs. In each moment, each living creature has a specific purpose made available to it by God-as-Life. Its aim is to achieve something of optimum value in that instance. This personal, tailor-made, specific aim is indicative of the love of God-as-Life. And, whereas, human beings may compete for God's favor, God does not take sides. God's intimate and particular love is "awesomely disinterested." The rain falls on the just and the unjust, as Jesus said.

The lovingness of God for all creatures takes an upturn in human beings. In lower forms of life the individual often appears subordinated to the species. The individual's aims serve to improve and preserve the species, that is, present attainment is given over to the future. In the human experience,

individuals are more highly valued. Whereas Life's aim envisages the good of the whole, they include immediate personal satisfaction and personal greatness in the present as well as the future. In this sense, Love for the individual is personal.

The summation of the work of Birch and Cobb may be found in the statement that faith in God-as-Life is faith in Life winning out over form and death, while maintaining an active concern in and through the events of our time. The concern, which is a deep kind of caring, is about the present as well as the future. It is a response-able, concerned caring which acknowledges, respects, and works within the interrelatedness of all life. Our future, human and non-human depends on how ably and creatively we respond to crises and challenges of our day, trusting as we must that in cooperation with Life we can assist our planet in the liberation from the forces of death that threaten it. It is a trust that "Life will triumph even if life disappears from this planet."¹⁷

D. CONCLUSIONS

The contributions of the Findhorn Community, Teilhard, Charles Birch and John Cobb, Jr. expand awareness and notions of what constitutes reality. They contribute to understanding of why intrapsychic and interpersonal alienation are symptomatic of a deeper alienation--alienation from cosmic connections. Findhorn's sense of wholeness has Mind permeating it. This Mind

expresses itself through that which can embody it, mainly humans. One is reminded of Alan Watts saying somewhere that the individual is an aperture through which the Universe is expressing itself. The life force of the cosmos expresses itself through all life forms on earth. For pastoral care it is important to look at persons on their way to understanding their wholeness in a more cosmic sense. It is also important to look at groups and systems and how they promote growth or hinder growth.

Consciousness is critical to wholeness and healing. Findhorn contributes to pastoral care through its consciousness-changing ideology and methodology. Pastoral care and counseling constantly deals with alienation and separation. In Findhorn, it finds an ally for wholeness.

Teilhard gives to Mind, Intelligence, or Consciousness and "interior quality"--the within. Understanding of mind, intelligence, or consciousness, paramount in pastoral care, is given enhancement by Teilhard. He extends the range of mind, intelligence, and consciousness to include spirit, person, centered unity, spirituality, liberty, spontaneity, freedom, psychic energy. The within encompassing these qualities is a thirst for self-achievement and awareness. It continually manifests itself as Love, which is the fundamental impulse of Life. Birch and Cobb are more bold in calling this thrust in Life, God. They do not describe a thrust moving toward a fixed

Omega, as does Teilhard. Rather they describe a thrust giving aim in each moment to each living thing--a gift of Life that is tailored to its particular needs and possibilities.

What marks a person as distinct from other life events? Findhorn affirms the consciousness to choose to be responsible to all forms of life. Teilhard calls this distinctiveness "centeredness"--the concentration on meaning and how one should expend energy to actualize that meaning in deeds. Birch and Cobb hold up the element of trust or faith as important. It is a faith in God-as-Life working throughout all creation to bring about victory over form and death, while maintaining a caring, active concern in and through the events of our time. It is a concern prompted by what is supremely valued in life. This contribution of Birch and Cobb expands Findhorn's understanding of why one should develop a sense of consciousness with all life. One develops trust and one becomes active in life because of what one believes to be the clearest expression of internal relatedness in all things--the depth of aliveness. This is most clearly seen in human experience, but valued in all of life.

Building on the notions mentioned, a possible new paradigm for pastoral care and counseling would include the testing of the richness of one's world of experience. Included is how little or how much one experiences one's own talents, abilities, feelings, notions, perceptions, deeds. Included is how little or how much one's relationships with other persons or

groups is marked with trust, rich involvement, significant engagement, love. Included now, in a fuller paradigm, is how little or how much one is involved with physical environment, things, the animal and the Nature kingdoms. Going beyond, involvement includes the depth to which one sees his or her place among the stars and the life of the universe. How fresh, novel, and adventure-laden are one's response to a global/cosmic milieu now constitute a concern for pastoral care persons functioning in a broader paradigm of care.

We now explore the possibilities of what Findhorn, Teilhard, Birch and Cobb can suggest for a new model in pastoral care.

NOTES

¹Robert T. Francoeur, Evolving World, Converging Man (New York: Holt, Rinehart, and Winston, 1970), p. 117.

²Thomas Corbishley, The Spirituality of Teilhard de Chardin (New York: Paulist Press, 1971), p. 55.

³Pierre Teilhard de Chardin, Building the Earth (London: Chapman, 1965), p. 45.

⁴Pierre Teilhard de Chardin, The Future of Man (New York: Harper & Row, 1964), p. 199.

⁵Charles Birch and John B. Cobb, Jr., The Liberation of Life: From Cell to Community, p. 105.

⁶*Ibid.*, pp. 106-107.

⁷*Ibid.*, p. 108.

⁸*Ibid.*, p. 123.

⁹*Ibid.*, p. 141.

¹⁰*Ibid.*, p. 152.

¹¹*Ibid.*, p. 162.

¹²*Ibid.*, p. 170.

¹³*Ibid.*, p. 180.

¹⁴*Ibid.*, p. 189.

¹⁵*Ibid.*, p. 192.

¹⁶*Ibid.*, p. 197.

¹⁷*Ibid.*, p. 202.

Chapter 5

TOWARDS A NEW MODEL OF PASTORAL CARE

A. INTRODUCTION

It is through new perspective that new ages are born and, conversely, as the writer of Proverbs succinctly states the case, where there is no vision, the people perish.¹ The history of human experience is dotted with dramatic revolutions of understanding which resulted in the liberation from old, constrictive, even debilitating limits. At critical points in history, human beings discovered that the world seemed flat, that the sun only seemed to revolve around the earth, or that certain molds seemed innocuous or perhaps harmful when in reality they contained penicillin--a healing agent. Each of those discoveries and others like them may properly be called "paradigm shifts," a term introduced into the scientific community by Thomas Kuhn and mentioned in Chapter One. We will go on to expand the meaning of paradigms as we consider Findhorn as a model appropriate to enlarge the present pastoral care paradigm.

A paradigm shift is a new way of thinking about old issues. For instance, Newton's physics were followed by Einstein's Theory of Relativity. Between the life spans of these two men of science, many puzzling observations had piled up outside the old framework of explaining the universe. Ideas emerged. New insights began to explain apparent contradictions.

Then, in Einstein's time, a new principle and/or perspective was introduced. A more comprehensive theory emerged that was not destructive but instructive.

A new paradigm involves a principle that was there all the time but which was hidden from view or unknown. When the principle emerges with clarity or/and with timeliness, one might refer to it as "an idea whose time had come." It is inclusive of what went on before as a partial truth and also allows for things to work in other ways as well. As a larger perspective it transforms traditional knowledge and new data, reconciling apparent contradictions. The new framework throws open more windows for exploration.

As a new paradigm gains acceptance, persons begin to recognize its power. When a significant number of critical thinkers accept its reality, a collective paradigm shift occurs. After a while that consensus, too, becomes troubled with contradictions and another breakthrough occurs. The process repeats itself. In such a manner science is continually breaking and enlarging its ideas.

As we move toward the conclusion of the 20th century, religion is being more and more informed by glimpses of an expanding cosmos. In our own recent collective past, through the explorations of Viking I and II and "Spaceship Columbia" and through the study of planets in our solar system, the possibilities of life on other planets has gained credence. To

some speculative biologists and anthropologists, other planets may be more advanced scientifically, socially, and morally than ours.

Religion in a time of an expanding awareness of the vast cosmos must grapple with its idea of God. God, to be God, is concerned with life everywhere. Harry Meserve, writing an editorial in the Journal of Religion and Health, reflected that God, in light of the discoveries being made in outer space, "will have to become from our earthbound view a much bigger God. His perspective will expand to touch the expanses of his creation, which is so much larger and complex than was anticipated in Genesis."² Continuing, Meserve sees a major opportunity for religion and the behavioral sciences in the decades ahead "to help people prepare themselves personally and socially for the delicate and demanding task of living in a new cosmic setting," a task requiring "a new kind of education that is universal and cosmic in its outlook rather than earth-centered and humanity-centered."³ The grandeur and intimacy of God are an issue in our expanding sense of an expanding universe. A crucial change is necessary not only in modern reflection about God but about how we persons are related to each other and to other living systems. A transformation is necessary in thinking and relating. One that is

a transformation from the acquisitive, predatory, frightened style of life to a more open, sympathetic, and kindly way. The need for new generations of people who are naturally friends of the earth, friends of one another, and disposed to

be friendly toward the unexpected and the unknown is the basic one for living in an expanding cosmos.⁴

Elements for a new model for pastoral care and counseling are now offered.

B. THE NEW AGE

A revisioning of pastoral care and counseling takes into account the existence of a New Age. It is an age of burgeoning interest, exploration, and experience in new space technology and the entire realm of psychic phenomena from Kirlian photography to communication with dolphins. The New Age is not as much a chronological shift of time as it is a change of consciousness. Pastoral care in the New Age will take into account this possible change of consciousness from one of separation and isolation to one of interrelatedness, communion, and wholeness. In the New Age, pastoral care may not see itself as only a sub-system of the church. It may see itself as an expression of the Whole, which does not end with the earth's surface. Pastoral care may be inclined to broaden its scope to include other planets, solar systems, galaxies—the universe. That is, care in the name of Jesus the Christ in Singapore, Madrid, or Topeka is care which resonates in some other part of our solar system, positively affecting health and potential everywhere. However, measuring such care objectively is difficult. The tools and methods have not yet been devised to scientifically measure results on these

levels. Consequently, a new cosmic model of pastoral care is hard to come by.

The brand of universal awareness suggested by Findhorn and somewhat by Teilhard leads one from thinking of persons as individuals caught in pathological orientation to the past to regarding persons in their present richness. It regards persons as part of a Whole who are moving toward greater growth in potential. The values of nurture and growth in the pastoral care tradition are thereby supported and given depth.

New Age consciousness can reveal a wealth of options and opportunities. Acknowledging "noospheric" possibilities, pastoral care could see knowledge as not limited to a narrow way of thinking about human stuckness in pathological repetitiveness. Within what Teilhard referred to as the "Thought Mantle" surrounding the earth lie inspirations, new ideas, caring behavior. All await an efficacious moment of contact with a receptive mind or group of minds.

Pastoral care in the New Age continues to enable persons to grow toward and realize their unique potential. The added dimension is that when persons are helped the world is helped. As a part of a greater Whole, persons are enabled to use good will, love, fearlessness, clear insight, and perception to reveal that wholeness. As a part of a greater Whole, persons are enabled to make conscious decisions to will and to be integrating forces in human society and in the nature kingdoms. Cooperating

with nature, persons will experience cognitively and in affect that "the earth is the Lord's and the fullness thereof." Persons will be the fullness, sensing in their beingness the kindred spirit that unites them with gardens and groves, elfin spirits, and eco-systems. Pastoral care persons may forthrightly ask of persons in their care:

"Do you feel at home in the universe?"

"Do you feel that the universe is for you or against you?"

"What is your attitude toward plant and animal life?"

"How conscious are you of spiritual presence in vegetation and any environment in which you find yourself?"

Research on such questions is crucial. Measuring cooperation on all levels of life and the effect of cooperation on health and wholeness is difficult.

New Age consciousness will require of the Christian church to reconsider its "boundaries" and its potential allies. There are other "Light" bearers in the world such as persons open to the phenomena involving parapsychology, esoteric Christian teachings, etc. Such persons could become the Light of the world that Jesus admonished his disciples to be.

Finally, pastoral care persons in the New Age can be at home with many non-traditional "helping" groups with whom it shares a common ministry--that is healing. Since Jesus the Christ was known as the Great Physician, it is appropriate that the "under-physicians" who are care-ers in and through the Christian community will also be interested in healing. They can

show a willingness to learn techniques from the groups and movements which are rapidly surfacing today. A kind of "quality control" is important. The Christian pastoral counselor needs to be sound theologically and grounded historically. He or she will be discriminating when it comes to colleagues. Nevertheless, by sharing in healing with other persons of other faith-systems, pastoral care keeps faith with the five-fold traditions of healing, sustaining, guiding, nurturing, and reconciling. Healing in the New Age can become multi-faceted. It will be less an individual affair and more a global matter--no one in the New Age is whole within himself or herself. Only as wholeness for all life is held in consciousness and only as effort is expended to make that wholeness a reality for all life is there wholeness in the individual. Life's interrelatedness attests to that.

C. THE ONENESS OF THINGS IN ALL TIME AND PLACES

Pastoral care persons in the New Age will need to consider the holiness of all life in all places. A new consciousness can transcend traditional understanding of time. Since God is present in the interrelatedness of life all places are holy. As the pastoral counselor pitches her or his consciousness to a church office, a classroom, a counseling center room, a parishioner's home, a jogging path in the woods, or a park bench supporting a "vagrant," certain presences may be evoked. The Christ within the counselor may be evoked to address

the Christ within the other person. The spirit or angel overlighting a building or room or piece of land may be invited to share its healing power in the counseling moment. Since the realm of spirit transcends time as well as space, a counselor may call upon the presence of Jesus, or Mother Theresa, Edgar Cayce, or Carl Jung, for example. Trust in those presences as part of one the reality encompassing counselor and counselee, can evoke healing. Jesus' prayer that his disciples might be one as he was one with the Father has other possibilities for meaning besides the mere maintenance of physical continuity after the Good Shepherd was struck down. It was a prayer linking Jesus with God and linking both with the disciples. That linkage was projected into the future. The pastoral care person whose consciousness has been expanded into New Age awareness knows that such continuity of community is not fashioned by human hands alone, but comes as a gift to be received, used well, and appreciated.

The oneness of all things in all places accounts for negativity as well as positives. The "Old Age" and "New Age" are still connected with negative forms, structures, and thought-patterns. Pastoral care in the New Age does not deny the presence of evil. It will name it, acknowledge its power, visualize it being transformed by positive forces of love and light and enable people to work within governing bodies and social systems to assist in the transformation. In this sense,

New Age consciousness becomes incarnate in action, willing and working toward "making all things one."

D. THE IMMANENCE OF GOD IN ALL LIFE

Pastoral care persons in the New Age may recognize holiness and wholeness and Presence as activity of God in all life and its interrelatedness. It is the God most keenly demonstrated in Jesus of Nazareth and most keenly encountered as the Christ of faith. In the Jesus of history, pastoral care finds a model for loving and accepting. In Jesus' loving there is care, unabashed giving of self and constant pursuit of seeking and living the truth. Jesus' loving is trainable and teachable. It is complemented by the spiritual presence of the Christ of faith, which transcends the earthly Jesus to assume cosmic proportions as the power of evocation in the universe, calling forth the potential of all living things, including human beings, to fulfill themselves and to assist the planet Earth to fulfill its functions in the solar system.

E. COSMIC CONSCIOUSNESS

Pastoral care persons in the New Age may seek to express themselves through Cosmic Consciousness. The full appreciation and apprehension of God's immanence in the interrelatedness of all things is possible through Cosmic Consciousness as contrasted to a consciousness which specializes in categorizing, isolating,

separating, and alienating. The latter way of thinking resulted from the process of civilization. On the one hand, civilization and socialization extricated human beings from an undifferentiated pool of psychic and physical interaction with an environment based on impulsive and uncreative living. Such "cave person" living was due to undeveloped but emergent reason and imagination. Stimulus prompted response and nothing in between intervened to suggest options. Eventually, in the evolutionary cycle, thought entered and created options between stimulus and response. Undifferentiated consciousness became differentiated and psychic oneness was severed. A consciousness of "self," "World," and "other," resulted. A "fall" from unmediated to mediated experience of oneness occurred. It was a fall from direct knowledge of reality to indirect knowledge of reality, and a fall from a world of unity and oneness to the world of categories separateness, and multiplicity. Direct knowledge of reality was lost.

However, what was lost may now be found again in the free choice to relate ourselves through Cosmic Consciousness to reality and oneness.

In Chapter Two we discovered among recent trends in pastoral care the importance of freedom. The Findhorn Community models free choice. Free choice in community may be incorporated into a new model for pastoral care. It is a choice to relate to God-as-Life. It is a choice that results in being one with the

Creator and the Creation as a Co-creator. One "itches" one's consciousness to unitive consciousness, thereby regaining direct knowledge of reality.

Possibilities for meaning and growth can result from such a relatedness. The unitive consciousness can be linked with Teilhard's notion of the "Noosphere"--the field of energy and consciousness that encircles the earth.⁵ We may exercise a leap of our own consciousness and think of the Noosphere as higher consciousness or the "brain" of the planet Earth. This brain of our planet could "think" with other planetary bodies, which comprise a part of Cosmic Consciousness and Cosmic Community.

We must be careful about what we put into the Noosphere, or collective Mind. Negative thoughts, fears, wars, destruction, and disasters resulting from human error can pollute this great Mind. The planet Earth cannot evolve until it becomes sufficiently pure to become an embodiment of planetary consciousness. This notion of thought and universal Mind needs further research if pastoral care is to be based on a broader understanding of consciousness.

Personal and collective responsibility for pure thought and action are essential for Cosmic Consciousness. Pastoral care persons and the church are called to create "purer hearts and purer minds." The use of positive imagery, affirmations, and rightmindedness are clear strategies for such persons. The church and pastoral care people are called upon to take seriously

Jesus' parting admonition and challenge to greater things than he has done.⁶ These "greater things" have to do with responsible use of powers of the mind, especially when Christian persons act collectively.

One such responsible use of the powers of the mind is visualization. Visualization, set in the context of Cosmic Consciousness can be the source for contacting novelty and for avoiding stagnation. If, to stay alive, new stimuli and newness of response are exercised, as Birch and Cobb affirm, then visualization and attunement may assist persons to transcend boredom, atrophy, and eventual psychic death. Such consciousness is a transcending consciousness. It is the urge of Life with persons and other interrelated things to meet and realize potential. It is a mode of being which allows persons to alternate, at will, between unity and diversity.

This quality of relatedness called Cosmic Consciousness is a way of "seeing" and "visioning." The integrated person, committed to a consciousness which sees the Within in individuals and interrelated events, does not live within an environment. Such a person knows his or her environment lives within him or her.

F. LOVE AND LIGHT

Pastoral care persons functioning in the New Age can exercise a Cosmic Consciousness informed and ruled by love and

light. Love is not new to pastoral care. It is the storehouse from which empathy, positive regard, caring, and confrontation are drawn. Love is the trademark of Christian discipleship.⁷

Notions from Findhorn, Teilhard, Birch, and Cobb supply a rich mixture to give depth to love as a New Age mode of being. Love is the capacity to see oneness, to see one's self in relationship with life. It is a vision from which action can spring. The love elements of "seeing" and "vision" are rooted in New Age consciousness. The first principle of love is to recognize the needs and rights of others. Love is that which can be introduced in many circumstances or situations to transmute them from life-denying to life-affirming realities. For instance, in a marital impasse, love would hold out for seeing options within the morass of stuckness; it would patiently focus on the impasse and, with eyes of faith, look for potential to tap.

Love also synthesizes and pulls together. It relates well as the property of the indwelling Christ drawing all things to himself. Its vision prompts action on behalf of other persons, systems, groups or life forms. Love as "Agape" in the Christian sense is not lost in the New Age. It is a clear and ancient force and lifestyle for those who have eyes that really see.

Seeing and light are important properties of loving. A Judaic-Christian understanding of "light" is instructive here.

For the ancient Hebrew, light was a primal phenomena of the world (e.g., Job 38:19). Created prior to and apart from the heavenly luminaries (Gen. 1:3-5), light genuinely and adequately manifests divine function in a world which apart from it is darkness and chaos. There is no difference in ancient Judaism with regard to natural and supernatural light. Light is the essence through which God blesses all God's creatures. This view implies that light is a substance or an energy which brings about certain effects in this world and that it is primarily for the benefit of the human family that the light shines.

With the coming of Jesus the Christ into human experience, light and love combine. Christ's coming announced the dawn of the New Age. It is an age that will never be extinguished by darkness (Rev. 21:23; 22:5). Jesus the Christ, as the "Light of the world," (John 8:12), is a sign of God's full blessing to persons. Since the coming of light manifests God's love, true life in the light consists in keeping Jesus' commandments, especially in loving one's "brother" (I John 1:7, 2:8). For those who keep the commandments and who live by the love of the evoking Christ, the light given is to be the light shared (Matt. 6:22-23; Luke 11:34-36; John 9:4; 12:46-47; II Cor. 6:14; I Thess. 5:4-8; I John 2:10). In using the light, not only will the bearers of light dispel the darkness but they will make the light shine forth for the rest of the human community (Matt. 5:16; 10:27; Luke 8:16; 11:33; 12:3; Acts 13:47).

For pastoral care, the subsystem of the church and an integral part of the universe, love can now be more than "positive regard" or "liking" or cold duty. Love and light, when modeled, will spark vision and action in the lover and the one loved. Such love rests on the faith that there are always options, ideas, and possibilities in each instance of relating to persons and groups. Such love "knows" that God as Life is God as Love which sends his Light and Love as the personal indwelling Christ who presents specific aims for enjoyment, greatness, and creativity in each moment.

For doers of pastoral care, love and light coincide with what Richard Niebuhr saw as the church's unique gift of ministry. As a "pastoral director" the minister will work to shape the people of God into a servant people with a love-purpose. That purpose is "the increase among men and women of the love of God and neighbor."⁸ In a Cosmic Community which lives with Cosmic Consciousness, pastoral care persons may have to expand their notion of "the people of God" and the "love of neighbor." The former may include persons not involved with organized religion but who are committed to the spreading of love and light and justice. The latter may include plant, animal, and angelic kingdoms as "neighbors."

G. ETHICS AND MORAL LIVING

Integral to living in Cosmic Community and with Cosmic Consciousness are ethical and moral concerns. If the Noosphere is not to be polluted with negativities nor the earth with material and atmospheric wastes, then somewhere and somehow there must be operative forces at work to measure justice by a yardstick of love and moral responsibility. The Community of Findhorn and other New Age communities do not have much to say about moral conduct or the impacting of social systems, although "responsibility" is talked about and practiced. Responsibility is a New Age "must" if the planet is to evolve. Responsibility in the form of caring, loving, seeing wholes, imaging health into people, plants, and planet is powerful. But systems stuck in "Old Age" forms call out for a responsibility which involves itself with the business of the world in assisting to change oppressive systems or make social witness for justice.

Pastoral care persons in the New Age will seek to engage persons in whole-earth and whole-universe consciousness and conscience. This requires wrestling with values. Western culture has tended to exalt human beings over other forms of life. In the use of responsible Cosmic Consciousness, persons can be enabled to use their minds to become co-creators and good stewards of all life. For instance, production and consumption need to be reviewed with New Age eyes. Western cultures have

glorified better distribution of goods and the increase of production of wealth as their gift to all people. But unchecked production has its detrimental side. Those who live well-off as nations contribute the greatest amount of pollution and waste in the environment. So also do poorer countries as their populations grow. Pastoral care, with its global and cosmic concern for the delicacy of interrelatedness, can offer an alternative to unchecked consumption by supporting voluntary simplistic life styles. It can support "whole" values which affirm the whole earth. It can promote and support attitudinal change. Where Old Age economics and power have no respect for beauty and the intrinsic value of non-human life, pastoral care in the New Age can promote reverence for all life. Where Old Age economic and power promote material growth and military force to "protect" the material growth, pastoral care in the New Age can support values which redirect material growth into spiritual growth toward peace and harmony. Where Old Age economics and power see non-human life as means rather than ends, pastoral care in the New Age can teach an ethic which sees sacredness in a kinship with non-human life.

Imagery and vision can be responsible uses of energy in a Cosmic Community. But vision must link with action. Respecting freedom and the person as a unit of body/mind/spirit, respecting the precious and delicate interrelatedness of all life, doers of pastoral care in the New Age will affirm that there is no

wholeness in the individual if society is broken. Therefore, pastoral care in the New Age will assist individuals to live responsibly and ethically in planetary transformation. Pastoral care people will seek committed allies from other sectors of the church and community and guide them in service to planetary transformation.

H. RICHNESS OF EXPERIENCE

Cosmic Community, infused with a Cosmic Consciousness which includes a Love made up of vision and action, will have as an offering to all--richness of experience. In a New Age model for pastoral care richness of experience may be a personal goal seen within a universal goal. That is, one may richly attune to the world and receive fresh response of feeling, thought, and the opportunity to act justly to assist the planet to fulfill its growthful place in the universe.

The more one is related to in Life, the more opportunity there is for rich experiencing. Such a life is poetry in action:

All things by immortal power
Near or far
Hiddenly
To each other linked are
That thou canst not stir a flower
Without troubling of a star.⁹

Cosmic Consciousness is enriched in "really seeing" flowers, appreciating them, even communicating with them. Invoking the spirit of a school room, union hall, wheat field, tuna boat, Oval Office and then, through attunement, working with it in Love and

Light enriches Cosmic Consciousness and one's part in it. Love and Light as microcosm in that instance set off a vibration through the whole of Cosmic Community. To see the Christ in a family member, enemy, stranger, or a parishioner seeking counsel, is to be enriched by a Cosmic Consciousness and to minutely contribute to the health and wholeness of Cosmic Community. While listening to a sacred concert in a music hall or a sacred solo in a worship service, and to "become" the music by feeling and sensing it throughout one's whole being and to visualize it expanding beyond stage or chancel as an offering of Harmony and Love, is to infuse an audience, a country, the whole human and non-human family with Cosmic Consciousness. Allowing one's "feminine" qualities to blend with "masculine" qualities, i.e., to express rich feelings, to touch and to hold, to think and to work hard, to imagine and to make plans, all the while attuning to the parts and wholeness of one's total person is to enrich and be enriched by Cosmic Consciousness. To be in groups and sense the interrelatedness of thought, form, and magnificent potential is to be at one with Cosmic Consciousness. By being awake, by really seeing, being responsive, we are "breathed-into," caught up in a Teilhardian vision of connectedness and sacredness and Holy Presence in Life:

All around us, to the right and to the left, in front and behind, above and below, we have had to go only a little beyond the frontier of sensible appearance in order to see the divine welling up and showing through.

. . . By means of all created things, without exception, the divine assails us, penetrates us, and moulds us. We imagined it as distant and inaccessible, whereas, in fact we have lived steeped in its burning layers . . . as Jacob said, awakening from his dream, the world, this palpable world, which we are wont to treat with the boredom and disrespect with which we habitually regard places with no sacred association for us, is in truth a holy place, and we did not know it. Venite Adoremus . . .¹⁰

To put such vision into practice is to live well. It is exemplary of being alive, attuned, in harmony, stimulated, responsive, loving, honest, and innocent--those ingredients which witness to the richness of life.

I. CONCLUSIONS

The potential for a new model for pastoral care in the 1980's and beyond would incorporate the salient features of the quest for spiritual centeredness championed by recent writers in the field. Community is enhanced as important in the New Age when it reaches beyond the organized church to cultivate "secular groups" and friends among the plant, animal, and unseen kingdoms. Personal growth is given new dimensional import as one "sees" and responds ethically and morally in love to the interdependent issues and systems in life. Consciousness which sees in wholes instead of parts, which opts for balanced nourishment of body, mind, and spirit is a consciousness which ministers to the whole persons. Freedom is given dignity and shallow ego-goals are transcended through respect for all life, animate and inanimate, and through planetary service. Social justice is served through

love, light, individual and collective action to enable richness of experience for each and all.

Pastoral care in the 1980's and beyond should seek the cultivation of citizenship in Cosmic Community. Enabling persons to think and act in terms of Cosmic Consciousness, pastoral care persons in the New Age may encourage personal responsibility. It is a responsibility to direct one's life through intellect and imagination. It is to be curious, to consider new possibilities, to be stretched beyond boundaries and to have done it with as little arrogance as possible, knowing that there are others on the same path, asking the same questions and living the questions in a similar life style. It is a responsibility which seeks the planet Earth's unfoldment, knowing that the planet also has a wider purpose of enriching experience in the cosmic unfoldment of things.

What catches the eye of the ordinary observer of such behavior is that such a life style may only be for the few. One hardly imagines a peasant in Ethiopia or an oppressed woman in the United States, or a Chinese office worker, or a distinguished scientist from Russia to possess in its entirety such a cosmic view. If vision precedes the emergence of the thing-itself, be it a way of behaving, feeling, sensing, or a material reality, then Findhornian or Teilhardian vision is the property of the few. Many, if not most, persons in the world are concerned with survival issues of food, shelter, and employment.

Cosmic Consciousness may be pursued as an extension of the Christian Church's traditional concern for healing, guiding, sustaining, nurturing, and reconciling, but not with the sense that those who respond are "the few" who are to catalyze the whole into a new dimension of being.

Pastoral care may well be at a crossroads where, as a sub-system of the Christian church, it may not rest comfortably with selecting only a few places in which to function, i.e., merely healing individuals get themselves together" or "get right with other people." Pastoral care, if it is to learn from other areas of the sacred/secular sectors of life, can be a conscience and a manifestation of Love and Light in action for the larger system--the church. While assisting individuals and groups and other larger systems to "find" themselves and express their responsibility for personal as well as planetary growth, pastoral care persons and the church may discover their distinct contribution to the New Age. They may become what Robert McAfee Brown called "the embodiment of a creation that will make it unnecessary for people to leave one another bleeding . . ." and a saving, liberating, reconciling force "ministering to the whole person and the whole society."¹¹ How that embodiment unfolds remains to be seen and tested.

NOTES

¹Proverbs 29:18, King James Version.

²Harry Meserve, "Living in the Cosmic Frame," Journal of Religion and Health, 16, 1 (1977), 3-6.

³Ibid., p. 5.

⁴Ibid.

⁵According to Teilhard, the earth as a sphere has given rise to certain understandings of layers of spheres: "atmosphere," the envelope of gas surrounding the earth, "barysphere," the molten interior of the earth, "lithosphere," or earth's hard crust; finally, "hydrosphere," the layer of water alternating between the lithosphere and atmosphere. From this latter sphere came radial energy in matter, seeking union. It was a dynamic force inherent in physical structure which eventually manifested itself in love. With the advent of persons in the evolutionary process, the formation of a meshwork of consciousness took place within the biosphere. Teilhard called it a "mind layer" or "Noosphere." Persons came from the dust of the earth, but now the dust is able to reflect upon itself. The Noosphere is a superorganizational collective being, a kind of domain of interwoven consciousness, a "stupendous thinking machine." Pierre Teilhard de Chardin, The Future of Man (New York: Harper & Row, 1964), p. 180.

The Noosphere is an increasingly evolving reality. As population grows, more intelligence develops. The two tend to converge through communications and the interdependence of the technological and industrial world. With the intensification of research and increasing cerebralizations, the human mind heats up. From varied realms such as science, the arts, ethics, and religion, coalescence occurs. Complexity and the linking of each element with every other brings an increase in consciousness.

⁶John 14:12

⁷John 13:35

⁸H. Richard Niebuhr, The Purpose of the Church and its Ministry (New York: Harper & Bros., 1956), p. 82.

⁹Francis Thompson, quoted in Findhorn Community, The Findhorn Garden (New York: Harper & Row, 1975), p. x.

¹⁰Pierre Teilhard de Chardin, The Divine Milieu (New York: Harper & Row, 1960), p. 112.

¹¹Robert McAfee Brown, Making Peace in the Global Village (Philadelphia: Westminster Press, 1981), p. 110.

Chapter 6

THE DEVELOPMENT OF GUIDING IMAGES FOR A NEW MODEL OF PASTORAL CARE: PRACTICAL IMPLICATIONS

A. INTRODUCTION

This project was undertaken with the premise that pastoral care and counseling, in a time of searching for its spiritual identity, is incomplete. It is incomplete in that it tends to focus mainly on intrapsychic and interpersonal data. A new paradigm is needed to engage persons in responsible participation in Life, understanding Life in all its interrelatedness. Such a paradigm says "yes" to the historical functions of healing, sustaining, guiding, reconciling, and nurturing. It says "yes" to emergent trends: the need for community, the importance of freedom, the goal of personal growth as interdependence, whole-person care, and moral contexts for pastoral care. Related but less emphasized themes are also to be noted. God is immanently experienced. Transcendence is a healthy and needed human function. A new consciousness can present options for growth. The Community of Findhorn was presented as model for consideration since it touches or incorporates many of the areas listed above. Its contributions and shortcomings were surveyed. Teilhard de Chardin, Charles Birch, and John B. Cobb, Jr. clarified and amplified the nature of the "Wholeness" of all things. A new paradigm would be

responsive to the human experience embedded in the world of Nature. It would be based on the recognition that human beings play a significant role in the development of the planet Earth and that pastoral care serves larger purposes in the universe. It would seek to promote autonomous individuals in a decentralized society, a Cosmic Community related to spirit. It would be based on the belief that human beings are not victims or pawns limited by conditions or conditioning. The assumption would be that persons are evolving, that they are capable of imagination, invention, and experiences that only seem limited but which are in reality potent possibilities. It would be open to the notion that human nature is not totally good or bad but open to continuous transformation and transcendence through Cosmic Consciousness.

The need for such a new paradigm in pastoral care is not satisfied within the scope of this dissertation. It is not met fully by the model that is proposed. The initial expectation is not fulfilled because of the vastness of the undertaking. Too many elements are loosely connected--expanded consciousness, non-researched spiritual centrality, the lack of hard data from the practice of the Laws of Manifestation, communication with plant and animal life, activity to effect social justice versus positive imaging of a healthy planet, and the difficulty of linkage between traditional Christianity and New Age thought.

Also, ideas of relatedness are more impressionistic than verified through testing. More needs to be tested by empirical research.

However, there are guiding images for the future of pastoral care. Such guiding images include:

- 1) expanded consciousness and how persons can grow in depth by using their minds in new ways;
- 2) the community of connectedness linking all life; a community which calls for responsible living by all persons, since all life is linked;
- 3) the notion of a New Age based on wholeness and the excitement and sense of adventure that can come through expressing and appreciating newness and novelty;
- 4) the affirmation that all life is spiritual and that the task of pastoral care is to strengthen spirit as it is expressed in human beings and other forms of life;
- 5) the recovery of historical data from the Christian tradition which includes not only pastoral care's five-fold functions of healing, guiding, sustaining, reconciling, and nurturing, but which includes gnosticism, esoteric Christianity, and seeing Jesus the Christ as the most prominent New Age person.

With such images as guides, what roles might a pastoral counselor assume in a re-visioning of pastoral care? The task of this chapter is to suggest practical applications for a life lived in Cosmic Consciousness. The role of the New Age pastoral

counselor is introduced as including the five-fold historical functions. Additional roles, largely learned from the Findhorn Community, could assist persons and groups to experience more richness of experience through the cultivation of vision, through valuing all places as holy, through appreciating work as co-creation with God, and through developing the awareness that Life is unitive, purposive, and interrelated. Finally, suggestions are made for future research.

B. DEVELOPING ONE'S OWN COSMIC CONSCIOUSNESS

If a new model for pastoral care is ever to be developed to serve the future, then consciousness will need to be expanded. Suggestions follow having to do with world view, education, community involvement, personal risk and exploration.

1. World View.

Orlo Strunk, Jr., mentioned in Chapter One, holds that responsible pastoral care treats the client's world view as essential to health. Religious and theological issues are implicit.¹ The pastoral counselor must wrestle with his or her own world view. One must be introspective: "Is my model 'Rogerian'? Is it theologically rooted in Process Philosophy or Paul Tillich's systematics? Or is it "homespun"--woven into a way of doing things based on experiential theology?" To say that one functions out of an "eclectic" model begs the question.

Eclectic means "selecting what appears to be best in various doctrines, methods and styles," and "composed of elements drawn from various sources."² What is it that determines what one selects out of another system? And what is it that makes the ethical judgement that something is "best" in doctrine, method, or style? Some decision-making, selecting process is already operative. Its center of operations, its brain trust, its mental mixer is located within some kind of philosophy, or world view, or paradigm. Self-conscious exploration is called for. The tools of reason, meditation, discussion, and possible dream work can uncover the paradigm within. Knowing and trusting the center which is found through such introspection can then allow the pastoral care person to graze in other paradigmatic fields. Either the results will supplement the existing paradigm or enough heat will be generated by interplay that a paradigm or worldview shift can occur.

To develop one's own Cosmic Consciousness, therefore, one begins with what is already "there." Intentional introspection reveals the rudiments, further exploration either adds or fills to bursting and causes a shift to take place. Additional training and learning centers can supply the laboratory for further exploration.

2. Seminary Education.

The pastoral counselor may or may not find opportunity for expanding world views or paradigms in a seminary setting. Choosing a seminary to bolster what one already knows does not lend itself to expanding Cosmic Consciousness. Unless, of course, one is already exploring that realm. One Christian denominational seminary that has opened its curriculum to "New Age" possibilities, although it does not use that designation, is the School of Theology at Claremont. Within the varied Winter, 1981 - Spring, 1982 curriculum offerings are theological courses exploring parapsychology, another one on "Cultures, Paradigms, and Ecology," and another on "Science and Theology," which explores paradigms, the nature of science, quantum physics, and evolutionary theory. In the Arts of Ministry department a course was presented allowing students to read about, explore, and experience right brain-left brain functioning. Recent past course offerings have provided opportunities in Spiritual Direction, Feminist Theology, and understanding our ecological relatedness. The latter course included a field trip to Arcosanti, a New Age community in Arizona. Pastoral care persons with a growing sense of Cosmic Consciousness have clear options to pursue growth in such a setting.

Imaginative curriculum planning can develop other ways of getting into Cosmic Consciousness. Class offerings could include such theoretical and practical exposures as:

- a. Assignments in attunement with physical environment on seminary grounds. Plant, animal, and tree life could be met in subject-to-subject encounter.
- b. Ongoing organic and environmental care could follow as information from devic sources inform how to care for the earth. A movement from class assignment to Building and Grounds philosophy of maintenance.
- c. Seminary community participation in the change of seasons. Perhaps consultants or visiting lecturers could be secured among American Indian neighbors.
- d. Departmental ventures in practicing the Laws of Manifestation. Meeting fiscal needs through a deep trust in collective attunement and right-mindedness.
- e. Friday Evening Celebration. A time for the Seminary community to gather for singing, inspiration, information and attunement. The opportunity for persons to express their varied talents to the support and delight of fellow members of the community.
- f. Creating a network of Light and uniting with existing Light Centres. Exchange of community members with such places as Arconsanti, Esalen, the Zen Mountain Buddhist Center, and other experiments in New Age living.
- g. Continued courses which expand the reaches of the mind/body connection. A researchable venture.
- h. An annual symposium on New Age thought and practice as it impacts healing.

The above are suggestive of many opportunities. Pastoral care persons could specifically sponsor classes or events as they impinge directly on the ministry of pastoral care.

3. Workshop and Community Participation.

From radical introspection to seminary offerings, the development of Cosmic Consciousness moves next to learning events

in workshop or community settings in other places. Western United States is laden with opportunities for growth in understanding transpersonal or higher spiritual functioning; a week or two of living and working in the Findhorn Community would be useful. So also might there be value in such representative places as the following:

- a. "Meadowlark," Hemet, California. A place dedicated to "the rediscovery of the Whole Person." And integration of medicine, spirituality, psychology, and the arts provide means for attaining high level wellness.
- b. "The Ojai Foundation," Ojai, California. Offers educational programs related to the oneness with the land, persons, and myth. Of particular interest is Native American (Indian) medicine and philosophy.
- c. "Esalen Institute," Big Sur, California. An educational laboratory. A wide variety of body work, mind expansion, and traditional therapy is offered for varied lengths of time. The primary concern "is with a particular consciousness and developing an environment to support the evolution of the consciousness--the consciousness of self-awareness/self responsibility.
- d. "The Chinook Learning Center," Whidbey Island, Washington. Closer to a Christian orientation than the previously mentioned places, Chinook holds to four basic commitments; spiritual consciousness (which affirms an emerging spiritual transformation as the ongoing work of Christ in human life), vision, demonstration, and service.

4. Reading Material.

One's own reading tastes can be enriched in selective reading. A fuller bibliography will be a part of this

dissertation. The following books constitute a starting place in developing Cosmic Consciousness through the medium of reading:

- a. The Findhorn Community: Paul Hawken, The Magic of Findhorn; The Findhorn Foundation, The Findhorn Garden and Faces of Findhorn; David Spangler, The Laws of Manifestation and Vision of Findhorn Anthology.
- b. Teilhard de Chardin: Hymn to the Universe; The Divine Milieu; The Future of Man; The Phenomenon of Man.
- c. Esoteric and Gnostic Christianity: Geoffrey Hodson, The Hidden Wisdom in the Holy Bible; Manley Hall, The Mystical Christ; William Kingsland, The Gnosis, or Ancient Wisdom in The Christian Scriptures.
- d. Miscellaneous and Varied: Marilyn Ferguson, The Aquarian Conspiracy; Joseph Chilton Pearce, The Crack in the Cosmic Egg, and Exploring the Crack in the Cosmic Egg; J.S. Bakula, Esoteric Psychology: A Model for the Development of Human Consciousness.

5. Personal Risk and Exploration.

Cosmic Consciousness does not "happen" to people. A person "tests", tries, risks, in order to learn. Cosmic Consciousness is not limited to certain sacred places or special incantations or Great Books. Wherever one is, there is the starting place. Teilhard said, ". . . nothing is profane here below on earth to him who knows how to see."³ David Spangler intertwined love with vision:

It may be easier to manifest love in one's life if one does not think of it primarily in terms of actions but in terms of vision. One must realize the oneness, the wholeness of which he is a part, and allow that realization to inspire and direct his actions. Then, instead of straining to generate feelings of love . . . one releases oneself to the oneness and love that naturally flow between all beings.⁴

To love and vision, work is added. The resulting mix is attested to as revelatory in a personal sharing by a member of the Findhorn Community:

In the year or more since I left the shop and have been working with the Community's finances, I've discovered that growth has to come from a balance of two kinds of impulse. One is a strong vision, held clearly in our consciousness, which we move towards purposefully, and the other is that the growth and movement towards that vision come out of love and care for whatever we are having to deal with right now. You need to nurture and love and care for a garden for it to thrive. It helps to have a vision for the garden, but vision alone is useless unless you're prepared to put love and care into each spadeful of soil you dig.⁵

Vision, effort, love, and attunement comprise the stuff of which Cosmic Consciousness is made. To communicate Love and Light, the pastoral counselor must demonstrate Love and Light. To communicate the possibilities of living in a New Age, the pastoral counselor must be the New Age. Pastoral counselors are not only given to education and the cerebralization of concepts; they are to embody them. The fine mesh of love, idea, and action are reminiscent of Brother Lawrence's practice of God's presence and St. Paul's admonition to "pray without ceasing."⁶

Developing such a broad and deep consciousness is a task not easily learned or sustained by many, if not most, people. Findhorn Community members are quite open about the ragged edges of their growth and the dark nights of the soul. The path may be well laid out and the momentum ignited from within and without, but the spiritual journey for the pastoral counselor still depends on the courage to be vulnerable to a Cosmic pull and the

willingness to wrestle with one's demons or shadow side on the way. One may discover in taking seriously the lure of loving and growing within a Cosmic Community, that fear is the dominant enemy to be transformed. A personal experience, while not a norm nor a substantiation for how one should approach growth in Cosmic Consciousness, will perhaps be illustrative.

In November of 1979, I took a study leave from my employment to work on my last academic project for the School of Theology at Claremont. At St. Andrews Priory in Valyermo, California, I settled in to write a paper on Teilhard de Chardin, Findhorn, and group life in the church. The first day was steeped in readings about Findhorn. That night, this journal entry was recorded:

Findhorn Garden--a fascinating book! I marveled at how receptive I am to Pan, elemental spirits, devas. Something deep believes. The whirl of material body/mind and ego pursuits interfere. When will a breakthrough occur?

The "breakthrough" was in reference to personal spiritual growth and difficulty at feeling completely gripped by a spiritual certainty. The next day, the following was written down:

The day was given to reading Findhorn literature and taking notes yesterday. Last night, I was wakened by what I thought was a scratching sound in the closet. Nil. Sometime afterwards . . . it was like the darkness (in my room) took on density and I felt afraid. "Perhaps," I thought, "I am not ready to meet Life as others have met it at Findhorn." The awe was more fearful than reverential. I surrounded myself with light and eventually fell asleep . . .

Not one ordinarily given to night time fears or nightmares, the episode was puzzling. Reason failed to make sense of it all. One thought prevailed in question form: "Was I really serious about wanting to be spiritually centered?" It might mean giving too much for an unknown.

Nothing more came of it in the days and weeks that followed. Then, eight months later, I was on a train in Scotland heading for Findhorn. While on the train, toward dusk, I wrote in my journal:

Green, green, green. What lovely hills! What health! Drink in, Think green, be green: whole, at-one . . . Approach to Inverness and suddenly I feel fearful again--memory is twanged of the night at Valyermo. Something about the vastness and power of Nature's forces--and I am squeezed small again. And, I am a co-creator, too, and may be forgiven for my ignorance and malice toward Nature and rise to meet Nature meeting me in the dance of Love and Light in all things.

Three subsequent weeks at Cluny Hill and Findhorn did not solve the "why?" of my fears. What came to mind was a clarity. Being in the New Age or being the New Age, a Centre of Light, in the interrelatedness of all things, is more than an intellectual assent to a grand notion. The Cosmos, and Nature's part in it, is raw and vast and given to a "mysterium tremendum,"⁷ which I felt then and never felt before in any other religious experience or humanistic psychological workshop.

The development of Cosmic Consciousness is demanding as it is delightful. It is demanding in the way it hooks the whole person's sense of responsibility for earth and its living things.

It is delightful in the joy it can bring and which I had seen in the faces at Findhorn.

It may well be that Cosmic Consciousness and participation in Cosmic Community will be the property of the few, who move out of the camp of traditional pastoral care and counseling. The thinking of Findhorn's members is not defined clearly enough in terms of dogmatic or systematic theology. Their esoteric and blend of eastern and western learning modalities may be repugnant to most pastoral care persons. There is, however, sufficient data to suggest how one may "do" pastoral care work in the 1980's and beyond with a blend of traditional and Findhorn-like styling.

C. PASTORAL CARE FUNCTIONS IN THE NEW AGE

The purpose of pastoral care in the New Age is to enable persons, groups, and systems to serve the planet Earth. Pastoral care focuses, therefore, on personal and group care.

The primary vehicle for enabling persons to serve the Earth is Cosmic Consciousness. This involves a change from ordinary consciousness which tends toward isolation and compartmentalization to a consciousness which embraces wholeness and integration.

How a pastoral care person may apply himself/herself practically through Cosmic Consciousness now attracts our attention.

1. Invocation.

In this special place of promise and purpose, I invoke your presence, Beloved One. Quicken in me those qualities of love and light that you have graciously shared. O Christ, let me see you in the face of the one who is to come in a few moments. Let me not wander from awareness of you in the time _____ and I share together. We trust that, through your presence we may find peace, power, and purpose . . .
In the name of Jesus the Christ . . . Amen

The above prayer is a sample of the intentionality of the New Age pastoral counselor to seek support from the Christ Within. The prayer serves as a reminder of valuable resources available through the Christ and is also a preparation for spirit meeting spirit. It is to take literally, in faith, that where two or three are gathered together in Christ's name he is, indeed, in the midst of them.

Ideally, through bodily relaxation and deep breathing, the counselor may relax body and mind before the prayer. Muscle tensing and relaxing, in sequence, from head to feet, can serve this purpose. Acknowledged is the awareness that body, spirit, and mind are being called forth as a unit to serve persons and, hopefully, to enable their wholeness to be a present experience.

Other presences may also be called upon. If the room is an office or special space set aside for counseling, the pastoral care person may well intend to contact healing presences in the room:

I invite the angel which overlights this space to be present in the meeting about to take place . . .

or,

I invite all healing angels to share with us your love and light as I meet with _____ . . .

Behind the invocation or evocation is the assumption that healing forces are present in any place, like the "cloud of witnesses" referred to in the letter to the Hebrews. The more one meets in a familiar place, the more one, with consistency of prayer, increases the awareness of healing presence. Trust is critical. Trusting and believing in the efficacy of spiritual support within and without unites faith with experience.

Invoking the Christ presence is an invitation to wholeness, when faith receives it as such. Christ, as immanent, lives within. In surrendering personality to the Christ within, persons actualize the latent Christ spirit within the universe.

The act of invoking the Christ presence before a counseling session or meeting potentially enables others to find their own center. It is a style of prayer consisting of compassion, wisdom, and respect. It is a style made possible by the intentionality on the part of the enabler to give himself-herself over to the Christ within. It is a pattern which can lead from strength to strength, from joy to joy.

2. Attunement

(I feel the excitement . . . I notice that their faces are lighter . . . their gestures more animated . . . I sense a power connecting us . . .)

P: It looks and sounds like you really made headway at the community meeting about industrial wastes.

C1: Right! You know, for the first time I began to realize, I mean it was an 'a-ha!' of the first order, that people were getting committed.

C2: Yeah. It was like the whole group was catching on that we could make a difference, make our earth cleaner, healthier . . .

(I visualize our streams cleaned up . . . I picture the Planet Earth glowing . . . I sense the three of us getting caught up in a centrifugal force moving from a powerful Center toward the ends of the earth and beyond . . .)

P: What do you think made the difference?

C2: Well, I'm not sure. I guess our presence and persistence. No . . . Yes! Our persistence and our faith.

C1: And the imaging we had been doing . . . You know, seeing people change their attitudes. Seeing and sensing ourselves being at one with people and even the living streams themselves--the life within them.

(I remember the class led by _____ in Changing Social Attitudes. I sense again our oneness. Gratitude comes. Thank you, God, for your gentle persuasion . . .)

C2: We're putting it together: faith, love, positive-mindedness, action. We're finding God in the world again. . .

Such a fictitious encounter approximates what could occur in a session between a pastor and two parishioners who are living out of a Cosmic Consciousness sparked by Attunement. The account reveals human beings working in concert to effect change. Past events are recalled which allowed the persons to sense their kinship with all life--streams of water and all the living creatures dependent on healthy streams. The pastor moves in and

out of his awareness with people present in the room and his awareness of a dimension beyond the room. Reference is being made to being at one with faith, attitudinal change, and action as well as the results of such oneness, i.e., people united and streams alive once again.

Basic to understanding Attunement are the following:

- a. Consciousness and matter are one.
- b. Every living thing is open to consciousness through its own pitch.
- c. Attunement includes holding in total awareness (including thought, feeling, imagination) a sense of what one wants to contact. One then relaxes into a listening kind of attention. Finally, the person in holding awareness and listening attention feels "one with" that which is being contacted—another person, God, a plant, the spirit of a place, etc.

Attunement is at-one-ment. For pastoral care work, attunement not only enhances the counseling time as "two become one" in understanding and growth, but enhances daily living as well when persons are taught how to practice attunement during their waking hours in any place.

Attunement lessens the sense of fragmentation and enhances the feeling rest and relaxation and appreciation. Attunement is an appropriate healing force in a stress-related illness.

Attunement can be growth-enabling. Tapping vast spiritual resources through being at-one-with, ideas, and inspiration can come. Likewise, bodily, spiritual, and mental health can result.

Attunement is meditation-in-action. It is work as well as quietness. One can attune to whatever one is working with in the sense of being a part of an equal exchange of energy. In so doing, one becomes at-one-with one's work and the effort can become lighter than when one is doggedly pursuing a task.

3. Love and Light.

There are tremendous creative powers in the mind . . . And the results are measurable; I mean we can scientifically test the results of love and light. Like some of us had the compost analyzed before and after we asked that it be alkalyzed through pouring in love and light . . . Something does happen . . . It happens over and over again.

In a personal interview, a Findhorn Community member shared the above witness to the power of love and light poured into work. Pastoral care can apply love and light in counseling situations. By initially evoking the Christ presence and then attuning with parishioners/counselees, one can will love and light pouring into persons. One may practice and teach doing everything in love and light--typing, scrubbing bathroom time, tuning an engine, leading a Conference on nuclear disarmament. The ultimate goal would be to leave a paper, a floor, an engine, or group of persons more clean, more healthy, more "conscious" through the extension of love and light.

Examples come to mind from personal experiences. The first involves my role as a pastor with a parishioner in a hospital. Other examples come from family experiences.

I visited B., a divorced female of 40, in a local hospital. She was under care for a severe chest cold that could have developed into pneumonia. Because of allergies, B. could not tolerate traditional medicines used in such situations. Bed rest, aspirin, and oxygen were prescribed. I knew B. well enough to know she would be open to suggestions which had to do with imagery. A person of strong faith, B. had long been a prayerful, meditative, spiritually-sensitive person. I suggested to her a process involving Love and Light. She was instructed to relax under my guidance and to visualize Love as a white light coming into her body from the soles of her feet to the top of her head. She was to see the white light enter her lungs and bronchial passages, acting as a cleansing agent to wash away any dark, foreign substances. While this was going on she was to identify with the light and to try to feel loved and cared for by the light. The darkness was to be seen as gradually diminishing and the light as expanding brighter and brighter as it filled her lungs and bronchial passages. She was then to picture her lungs as healthy and pink and to express gratitude to God for the gift of Love and Light. B. was instructed to repeat the process two or three times each morning, afternoon, and evening. After two days she reported less coughing, less pain, and an overall feeling of wellbeing and relaxation. The next day, she was dismissed from the hospital. It could well be that the rest, aspirin, and oxygen were the chief cause of B.'s recovery. However, she

believed that the visualizing of Love and Light made the difference. Thereafter, B. reported using the same procedure to effect healing of relationships, healing her dog, and surrounding me with Love and Light as I went through various professional and academic written and oral examinations!

In other instances, I have visualized persons as healthy and whole by surrounding them with Love and Light. Prior to mealtimes, our family is asked by whoever is responsible for prayer that day to "keep white light" around a particular person or animal or place or issue. We have not done consistent followups to check out results. However, we have growing belief in the practice. On other occasions my wife, Gloria, reminds family members to help our home "become more conscious" by taking care to unclutter our living spaces and by casting white light in areas where we live and work. This way of "being conscious" comes in part from Gloria's experience on the Island of Erraid, a privately owned Island not far from Iona; it has been turned over to Findhorn Community members for caretaking and restoration. Again, objectifiable results are not available regarding the Aluzases living spaces, except that there is more care and appreciation shown to all things and places within our domain.

4. Paying Attention as "Seeing."

Pastoral care and counseling has always placed high value on the function of paying attention to what is happening in a

counseling situation. Focus on the other or on others in a group takes into account words, meanings behind words, expressions, gestures, body language. The counselor utilizes identification, empathy, and picks up on "Freudian slips" as she or he pursues meaning in what appears trivial and as she or he sees beyond to what the client or parishioner does not see. The traditional practices of healing, sustaining, and nurturing may be located here.

Accent is given here to "seeing what others do not see." This is the prophetic dimension of not only seeing something in the person that is not readily obvious to that person; it also sees beyond the person to what that person is as part of the whole fabric of life. It is what Findhorn Community members refer to as "seeing the Christ" in others; it picks up on what Teilhard heralds as "seeing the world as a holy place." It is partially a nurturing function in recognizing potential. It goes beyond the nurturing function in believing that some quality already exists in a person that the person does not see. That quality is the quality of Cosmic connectedness, the quality of having a role in the ongoing evolving in the planet's larger purpose in the Cosmos.

Seeing also involves awareness of what is present in one's own immediate environment. Such awareness includes persons and goes beyond noticing persons. From the pastoral counselor's perspective, seeing includes awareness of how "conscious" a room

or house or family group is. That is, what vibrations, what vitality, what power, is sensed in persons and the places they inhabit. Conversely, the lack of vibrations, or vitality, or power may be noted--suggesting a lack of consciousness or connectedness with one's interrelatedness with all life.

In teaching and modeling what seeing is all about, persons may be led to be more present-centered than past or future centered. This is not unrelated to present-day movements and psychologies which focus on present awareness. It is different in the sense that present-awareness in the New Age context involves seeing and sensing the connections one has with a flower, or a wooded scene, or persons in a traffic jam. Seeing in these instances may be enhanced by visualizing Love and Light in them. Seeing may lead one to assume more responsibility in prayer and action to liberate trapped consciousness in persons, things, and events.

Seeing-awareness, in short, is present-centered awareness which seeks to make contact with the spirit-consciousness within all forms of life and the interconnectedness of life.

5. Working With Beliefs and Attitudes.

Orlo Strunk, Jr. warns pastoral counselors to take seriously the religious beliefs persons have when they come for counseling. Not only are they taken seriously, but they should be addressed in an open climate of dialogue because, says Strunk,

". . . the intellectual arrangement . . . of his or her (the client's) religious faith takes on an important dimension that frequently becomes an authentic coping process . . . as essential to their self-realization as is owning their feelings."⁸ Work with beliefs and attitudes has always been an important work in pastoral care of persons. The New Age Pastoral Counselor seeks to understand current attitudes and beliefs, see how they work in the life of the person and then enable them to celebrate what celebrates the richness of life in all its interrelatedness and to enable change in restrictive beliefs and attitudes. New Age thought is engaged as the movement away from isolation and separation to one of wholeness and integration. Persons are taught to disbelieve what they have been taught about themselves which has been negative and limiting. Fears are explored and slowly controlled and many times done away with. Illumination is enhanced. Meditation is encouraged.

One resource in recent years that has proven to be useful is a book from the "Creative Pastoral Care and Counseling Series." Howard W. Stone's book, Using Behavioral Methods in Pastoral Counseling, has excellent suggestions for dealing with restrictive beliefs and for restructuring cognitive functions.⁹

Behavior includes observable and covert actions of persons. Such actions occur as the result of preceding events which are not beyond the control of an individual. With the aid of a counselor, persons can learn that the things they do are

cued, stimulated, and maintained. The cue or stimulus may range from the sight of a church steeple or the sound of a voice. People tend to do more frequently that which brings positive results or pleasure and, conversely, persons tend to do less frequently that which has negative or painful consequences. In keeping with New Age thought, responsibility is crucial to behavior change. A parishioner's or client's responsibility may be employed to develop self-control. Interdependence, a New Age notion, is also exemplified in the collaboration between pastoral counselor and client. Both work together to agree on desired goals and the means to achieve them.

Support for changing one's negative thinking patterns can come through work done by Albert Ellis and others involved in cognitive learning therapies.¹⁰ According to these theorists, much emotional disturbance comes when persons mentally state negative, unrealistic, illogical, or self-defeating thoughts. Through the use of cognitive therapy, persons are assisted in finding what he or she is saying in the way of internal sentences. They are enabled to question the rationality of such internal speech. Finally, people are assisted to substitute more rational, realistic and positive self-talk.

One way of enabling persons to see their lives as they would like them to be is through the use of affirmations. Based on the power of suggestion, affirmations are repeated efforts in writing, speaking, and thinking that focus on positive

possibilities for living. One method for the use of affirmations involves writing affirmations and following with negative responses.¹¹ For instance, one writes his or her name into an affirmation on the left hand side of a page in the first, second, and third person and then follows with a response that has some kind of emotional impact:

Sample Affirmation Exercise

AFFIRMATION	RESPONSE
I ___ deserve to be loved and loving.	Oh yeah?!
I ___ deserve to be loved and loving.	Why am I doing this?
Etc.	
You ___ deserve to be loved and loving.	I feel tired.
You ___ deserve to be loved and loving.	?
Etc.	
___ deserves to be loved and loving.	What will my friends think?
___ deserves to be loved and loving.	No one ever told me so.
___ deserves to be loved and loving.	I'm starting to believe it.

The purpose of using all three persons in the affirmations is to discover and let go of negative ideas. Eventually the negativities will disappear and the affirmations will become stronger in affect as well as cognitively and hopefully result in behavior change. It is a good idea to breathe fully and deeply while writing the affirmations.

In my own pastoral care ministry I have encouraged the use of affirmations. After teaching people to relax and breathe deeply, affirmations are suggested and the parishioner repeats them out loud. The person is then told to repeat them daily for

several minutes at a time several times a day. The following are examples of some of the affirmations being used:

I am one with the power in the universe materializing all my needs.

I am filled with the spirit of gladness.

The energies of Love and Light flow in me.

I give thanks for the justice that is taking place in

 (Poland, Atlanta, among Hispanics, etc.)

My presence alone produces healthy results.

Persons are encouraged to repeat such affirmations out loud and to feel the impact of what they are saying as if it were taking place at that very moment. Persons are reminded of the power of the Word. In Genesis, God "speaks" and the elements, worlds, and human life are created. In a similar vein, people are encouraged to see themselves as co-creators through what they say. Ideally, they are conscious of their thoughts and their speech, and seek to make them both more positive and life-affirming.

6. Teaching.

(Scene: A small group in someone's living room. A Church group is meeting with the pastor; she has just finished explaining the Laws of Manifestation as Right Identification, Right Imagination, Right Attunement, and Right Action. In a question-answer break, George has questions . . .)

G: I hear it. I think I believe it. And I need help. It sounds . . . magical. Esoteric. Help!

P: I appreciate your dilemma! We'll start practicing the Laws in a little while. For now, let's see . . . I'll talk about levels. The first level is Physical. To get food, we work. We get paid. We go to stores and exchange money for food. We materialized food!

G: O.K., but that's obvious . . .

P: Good. You're getting it. The second level is emotional. We wrap up the intended "thing" with feeling--the state of being aligned with the feeling that 'I just know something is going to happen . . .'. The third level is mental; we visualize, imagine, concentrate. Fourth and last--the soul level: willing and sensing our intimate connection with the whole universe.

G: I hear it all and I have some feel for it. I guess I need the experience of it.

P: That's why I'm here, George. To enable that to happen. . . .

The New Age pastoral counselor will be active as a teacher. How to do certain things, where to seek more information, what is negative and what is positive attention to life. An important function for individuals and groups can be teaching the Laws of Manifestation, mentioned in Chapter Three.¹² The Laws of Manifestation aid positive action and positive thinking and empower persons to become responsible not only for richness of experience for themselves but for others as well. The philosophical understanding in Chapter Three, the example listed and David Spangler's book on the Laws of Manifestation¹³ are pastoral aids. What is required initially, however, is change of attitude on the part of people under pastoral care or in settings where healing and wholeness are possible (i.e. worship, social action, etc.). By direct word or mini-lecture by

the pastoral counselor, persons can be assured that "power has come to the people." Persons have a power at their disposal which can enhance living. It is to be a responsible use of power. In the case of social action, it is a tool for visualizing systems changing, moral legislative bills being introduced in legislative and judicial halls and succeeding, and whole groups and societies responding to the joy in life for themselves and for others.

An example of how a pastoral counselor might enable someone to utilize the Laws of Manifestation might be useful at this point. Suppose a parishioner came to the pastoral counselor expressing a need to relate more meaningfully with peers at her work. The pastor may gather pertinent information, determine the extent of openness to new ideas and, getting clear indication of willingness to try on the part of the parishioner, suggest the following procedure over a period of several sessions. First, the pastor would teach what "Right Identification" is. The parishioner would be encouraged to see herself relating to the universe as subject to subject. That is, she would seek to know herself as one with the whole fabric of life, not as an isolated individual. She would be encouraged to see herself as an integral, important part of life's interrelatedness. Oneness with God in the dance of life would be the desired teaching goal of the pastor/counselor in speaking of Right Identification.

Next, the parishioner would be enabled to participate in Right Imagination. Feeling, sensing, thinking—all her beingness would be utilized in identifying with the need to be in harmony and good relationship with her work peers. She would be encouraged to imagine being at one with "The Boss," the secretary near the office entrance, her two make work associates who tend to disregard her, or the Chicano custodian who rarely relates to anyone but who does a superb job. Furthermore, she would imagine that the desired end is already present and that she can feel grateful for it and give thanks for it. This stage calls for "As-if" thought: picturing the end goal as if it were already truly accomplished. As-if living is therefore the teaching goal in Right Imagination.

The third step in practicing the Laws of Manifestation is Right Attunement. This requires care in assisting the person to align all elements of the personality with the vision of the need. One is taught through cultivating imagination and visualization and sensitivity to sense an energy flow between herself and the persons in her work area. Spirit calls to spirit at this stage. One becomes one-with-others. In-tune-ment or at-one-ment is the desired goal of teaching Right Attunement.

Finally, Right Action is encouraged. The pastor might probe, asking: "What do you see yourself doing with your work colleagues?" (Smiling at them? Talking with animation and confidence? Taking initiative to suggest a "coffee break?"

Sharing a newspaper article on disarmament? Responding? Seeing people happy around her?) The parishioner is encouraged to do what she needs to do in order to have the desired end come about. To become an active participant in knowing and embodying the desired end is the teaching goal of Right Action.

It might be said in conclusion that the parishioner may be gently admonished to do what she needs to do, perhaps taking risks but not forcing things, and trusting the process to work. In the end, she is encouraged to give thanks to God for bringing her together with her peers and for the potential of enhancing possible richness of experience for all concerned.

A pastoral care person may want to use certain scripture references in his or her own meditative moments to gain a fuller appreciation for both Attunement and the Laws of Manifestation. In the book of Isaiah, Chapter 26, verse three, the writer says: "Thou does keep him (sic) in perfect peace, whose mind is stayed on thee, because he trusts in thee." A mind "stayed" on God or on other things has the power to evoke the promise of peace. In Romans 12:2 we see the power of the mind at word:

Do not be conformed to this world (or "age", in Greek) but be transformed by the renewal of your mind, that you may prove what is the will of God, what is god and acceptable and perfect.

Through the changing of one's mind a person discerns God's will and can become one with the goodness and perfection of the will of God.

7. Modeling.

Harville Hendrix, in quoting Abraham Heschel, listed as one of the roles of a prophet that of exemplifying what one wants others to be and do. Such is the case as well for the role of the New Age pastoral counselor. The Findhorn Community makes it clear that it is not enough to teach by word of mouth. One must model the desired attitude of behavior. "Demonstrate" is a favorite word and understanding of New Age living: in a transmission from "Limitless Love and Truth," David Spangler shares:

If you are of me in your living action, then you are linked to all centres, to all others, to all that is of the new heaven and the new earth and their power is yours. Do not attempt to judge people. Do not attempt to save people. Demonstrate. Demonstrate. Live the life and release the energies accordingly. Be the New Age wherever you are.¹⁴

For the Christian Community, the model of Jesus of Nazareth has been the supreme example of how to live. What he wanted others to be he was himself. What he called others to do he was willing to do himself. It is the modeling of Jesus which led St. Paul to say, "Not I, but Christ who lives within." It is the essence of the Philippian correspondence which focuses on the self-emptying mode of Jesus in the Incarnation. The New Age pastoral Counselor is one who looks to such a model and brings New Age behaviors into her or his own experience in demonstration of the life exhibiting richness of experience. In a closing exercise that brought to culmination a week-long experience in

"Creating a Centre of Light," a group at Drumduan House broke up into pairs. Each parson of a dyad took his or her turn repeatedly asking the other "What can you do to be a Centre of Light?" Answers such as the following came from this writer's experience:

I can link people together . . .

I can become better centered in the spirit . . .

Create light in my family . . .

I can let go of my fears . . .

I can use my imagination . . .

I can attract the Light . . .

I can reflect, pass on the Light . . .

The responses of the partner were recorded and, at the end of the five to seven minute exercise, handed back to the speaker as reminder and agenda for "being" the Light. Pastoral care persons in the New Age can learn to embody a common consciousness, one of integration with the land, with one's self, with other persons, with "lesser" forms of life, with the entire planet. In each instance of embodying the consciousness of oneness, the pastoral care person can visualize himself or herself as a reflector or emanator of the Light and Love which makes up Cosmic Consciousness. In a counseling setting, the pastoral counselor may, in the presence and experience of the other's pain and conflict, see others in their wholeness and relate to them

without losing that vision of wholeness. In that instance, they are embodiments, models for wholeness.

8. Planetary Service

People from various sectors of society are coming together to seek positive change in the world. Says one writer,

We have had a profound paradigm shift about the Whole Earth. We know it now as a jewel in space, a fragile water planet. And we have seen that it has no natural borders . . . We have discovered our interdependence . . . All countries are economically and ecologically involved with each other, politically enmeshed. The old gods of isolationism and nationalism are tumbling . . . We are learning to read tendencies, to recognize the signs of another, more promising paradigm . . . We create alternative scenarios of the future . . . Sensitive to our ecological crisis, we are cooperating across oceans and borders. Awake and alarmed, we are looking to each other for answers . . . And this may be the most important paradigm shift of all. Individuals are learning to trust—and to communicate their change of mind. Our most viable hope for a new world lies in asking whether a new world is possible. Our very question, our anxiety, says that we care. If we care, we can infer that others care, too. . . .¹⁵

If in fact, as Marilyn Ferguson suggests from her research and observations about changes taking place in the world, people are "conspiring" to change to world for good purposes, then there is ample reason to hope. Bringing people together in community for purposes of shaping the earth responsibly commands our attention.

With notions like "the Age is an age of Wholeness" (Findhorn), and "everything that rises must converge" (Teilhard), and "the interrelatedness of all things" (Birch and Cobb), it would seem appropriate to see value in grouping people together

in the hopes of maximizing the power and potential of individuals. New Age pastoral roles and strategies are not radically different from recent trends in pastoral care and counseling which sees the values of growth groups of all kinds. Cosmic Consciousness and Cosmic Community are given a boost in understanding by joining people in a variety of experiences. Suggestions for adult education and pastoral care growth groups in churches could follow along these lines:

- a. "New Age Nuances." A six to eight-week adult education option, meeting for 1.5 hours each time, to look at what the New Age is about. Findhorn literature could be assigned for reading with various individuals bringing reports on chapters or specific books. Several tapes could be listened to and discussed; two such musical tapes by "The New Troubadors," a singing group formerly of Findhorn, are "The Winds of Spirit," and "Love is" In addition, special reports could be given about Arcosanti, the Chinook Community, and other places where New Age ideas are being tested. Parallels could be drawn with traditional Christianity. Questions posed for discussion might be:

1. How do you compare your notion of Jesus Christ with the notion of "the Christ within" shared in New Age Communities?
2. What are the similarities in "New Age" and the Kingdom of God as we understand it?
3. What does the Christian Community have to offer that one does not find in New Age communities? Etc.

Sub-grouping would be a useful way to get more people to converse. Suggestions for new songs, new dramas, new pictures, and new ways of implementing justice could be encouraged

- b. "Creating a Center of Light." Using New Testament references to light, trace New Age notions for applicability to our current structures. Participants would be encouraged to practice Love and Light wherever

they are. "Homework" assignments would be around practice and reflection in various settings with the understanding that new learning will be shared in the group. Again, this could be an adult educational option or an intergenerational grouping in a church school setting. The minimum length of time suggested would be an hour per day, once a week for six weeks.

Closer to counseling, groups could be formed around consciousness-raising for persons wanting to release creative potential within themselves and in others. The use of movement, guided imagery, attunement, and practice of the Laws of Manifestation could be employed. Assignments could be given for seeking to maximize relationships with people, places, and other life forms.

Three members of the Findhorn Community witness to the coming together of things. With the springing up of Light Centres in many different places in the world, we are beginning to see evidence of wholeness on the etheric plane coming down to earth (Eileen Caddy). These are evidences of the birth of a planetary family (Francois Dequense). The signs of the times illustrated in these two notions are but indications of the pull of the Christ within all things—a pull with which we human beings are being asked to identify (Michael Shaw).

In a sense, these signs may be construed as gifts of gratitude. If living well is to be more alive, and if we are more alive when most attuned, most in harmony, most stimulated, most responsive, etc., and if a common response to this aliveness is a feeling of gratitude which leads to an impulse to some good

in the world, as Charles Birch and John Cobb affirm,¹⁶ then the emerging Light Centers are a direct result of persons trusting the meaningfulness of life with deep respect.

For pastoral care to be responsible in the New Age, persons in our care who experience growth in Cosmic Consciousness must be led to see themselves as planetary citizens with a care from the earth and all living things, surpassing those with "eyes that do not see," those who receive but choose not to give back. That is why only serving persons in intrapsychic health is not enough. Pastoral Care which is centered in Cosmic Consciousness can draw people together in networks whose purpose it is to bring more healing to the planet and its living interrelatedness.

Coercion is improper use of power. Therefore, how to encourage, how to enable persons to live from wells of gratitude and to serve from depths of caring rather than from a grudging sense of duty or under threat is a creative assignment for pastoral care in the days ahead. One lifts up visionary possibilities. One asks people to "count blessings." Then in the mix of blessing and vision, avenues of caring are created.

On the practical level, pastoral care will find allies within the church and outside the church for implementing the enriched life. Leas and Kittlaus, it was mentioned earlier, have excellent strategies for engaging people meaningfully and responsibly. The Findhorn model of sending out Love and Light constantly, bathing the earth, is another implementation. There

are also the seemingly myriad opportunities to encourage people to support the United Nations, and groups such as the Sierra Club, ERA supporters, and so on.

Vision is lifted in such planetary consciousness and one, living the full life or well on the way toward it, is encouraged to see himself or herself as a co-creator with God in an enterprise of Cosmic proportions. The New Age Pastoral Counselor has been a mid-wife for God's grace. The vehicle for mid-wifery has been Cosmic Consciousness, The reward for both counselor and parishioner is gratitude, which is poured back to God, the Giver, in the form of a commitment to work for the good of the Whole. So, the enabling task is then to discern, with the client/parishioner, the gifts of Spirit and find ways for their expression. It can be to foster a tree planting project, or to campaign for "saving the whales." Perhaps it might be to visit a local hospital weekly to call on sick persons, or to adopt a grandparent. It might even be to run for political office in the attempt to weave New Age thought into the political fabric. While extending one's self through the sharing of gifts, one also continues to attune and to positive affirm Life in the particular and Life in general. Cosmic Consciousness, once the sole property of God, now becomes the shared gift with all creation and especially for human beings in co-creation.

D. CONCLUSIONS

A simple statement made by a single human being will forever be etched in human consciousness as a collective event. When Neil Armstrong, an American, stepped on the surface of the moon he uttered the pithy sentence: "One small step for man, a giant step for mankind." One man stepped on the moon's surface, but the species consciousness that accompanied that step made it a step for all persons. Neil Armstrong was us--our representative, the human emissary to an unknown place.

It is more evident that our planet is becoming globally conscious. It follows that the human family must learn to behave as a global system, attending to the interrelatedness of all of life that exists between God, human life, and the natural environment. These are issues that the New Age communities like Findhorn, and persons like Teilhard de Chardin, Charles Birch and John B. Cobb, Jr. hold as preeminent in responsible living today.

We are not alone, ever. To persons experiencing the pain and isolation and loneliness of alienation, the knowledge of and sense of relatedness to persons and to Life in general and particular, is liberating and hopeful. To assist persons to be at home in the world, to experience the richness of life and novelty, to know themselves to be free citizens of the universe are important tasks for pastoral care and counseling. Important

in the task is the cultivation of the sense of community--church, human, and Cosmic.

The one who is involved in pastoral caring functions best and more fully in Cosmic Community. To be a pastoral care person in "private practice," apart from a conscious community of persons committed to loving the earth in all its relatedness, is no longer a feasible model consistent with Christian tradition or with the pressing needs of living in a "global village." Perhaps it never was a feasible model.

Persons in ministry--local church clergy, pastoral care directors, teachers, chaplains, seminary professors--can develop a sense of Cosmic Consciousness to make contact with the "cloud of witnesses," living or physically dead, who are colleagues in wellness and wholeness. Pastoral care and counseling includes educating persons-under-care to know of and trust these presences. Counseling, in this case, may take the form of discussion of classics, practice of prayer which invokes healing presences, suggestion of reading material, training in prayer and meditation. This enabling function points people to their own inner personal power and sense of responsibility for their own spiritual direction. It validates what Thomas Oden, Howard Stone and others are calling for in the field of pastoral care and counseling--a spiritual center to the work.

Cosmic Community, which includes the Christian church, allows for many health-giving expressions. Pastoral care and

counseling finds and encourages healthy expression through meaningful worship experiences, service, and witness. This moves persons beyond personal pre-occupation with pursuit of shallow ego-goals. Too much private counseling builds dependency on the single counselor. Movement from isolation into Cosmic Community comes through freshness and aliveness of experience, which moves into gratitude and the desire to serve others.

Cosmic Community provides the opportunity for individual persons to do things better when they work in concert with others. To blend one's energies and one's spiritual kinship through attunement with others in a common task, whether prayer or action, is to bring the Kingdom of God down to earth in that instant. It is to contribute also to the final appearance of the Kingdom in whatever form that will be. To know that one is linked in that way with all other things in Life is to contribute to self-esteem and a sense of importance.

Pastoral care in Cosmic Community takes a bold step in expanding the parameters of care to include plant and animal life. Cosmic Community witness to the interrelatedness of all Life; in that interrelatedness is how well or how little one sees himself or herself in relation to plant and animal life. To the extent that one relates well, the possibilities of enriched experience occur. Relating poorly, experience is stagnant or depleted. This leads to a discussion of alienation.

The most fundamental alienation experienced by persons is alienation from the transcendent realm of consciousness. How to assist persons to encounter immediate experience, direct knowledge of reality, and a world of unity and oneness is, perhaps the most difficult task of creating a sense of Cosmic Community. It calls upon pastoral care persons to enhance the traditional roles of healing, sustaining, guiding, reconciling, and nurturing with New Age pastoral care. The new role calls for seeing what others do not see, a vision of the Christ within, inviting people to renounce a limited, conditioned life, acting out of compassion and concern, and being what one calls others to be. Among the practices within the role are invoking the presence of the Christ, working to change irrational or negatively-oriented beliefs and attitudes, attunement, practicing the Laws of Manifestation, involving people in groups, and planetary service. All these are meant to enable persons to develop and trust a Cosmic Consciousness, which trusts in the connectedness of all life and believes in purposes that extend beyond the planet Earth to embrace the Universe.

There is a danger in developing Cosmic Consciousness. It could again lead to alienation and isolation if the person seeks only to meditate and become one with the infinite and not become involved beyond contemplation. What is missed is responsibility for "building the earth," to use Teilhard's phrase, and being a co-creator with God. The danger is thwarted when one blends

attunement with action. For instance, in the Findhorn Community, one will not only be one with the Beloved and the gathered human community, he or she will send out Love and Light to the world, visually picturing and feeling that happening. Such visioning is followed by appropriate action. One will intentionally work for justice, within a moral context. Or, in the Findhorn case, one will pour love into every spadeful of earth that is turned, or into every meal placed on a table, or into a sister or brother Light Centre in some other part of the world.

Those persons so disposed to live with Cosmic Consciousness in a Cosmic Community may be enabled to feel and hear and see and touch and be at one with a host of life forms. They will be "at home" with devas and dogs, mountains and molecules, people and planets.

Pastoral care and counseling in the New Age, therefore, decries isolationism. It disparages "getting one's self together" to the exclusion of other-awareness and other-relatedness. Pastoral care will see itself in community, a wider community inclusive of the church and other institutions working together to form a "union sacrae"--a sacred union of people dedicated to the same vision.

E. SUGGESTIONS FOR FURTHER STUDY

In a time of shifting paradigms, shared interests can best be served in maintaining communications and common research.

This calls for building bridges across interdisciplinary lines. Areas of joint study could include: New Age communities, esoteric and Gnostic Christianity, the scientific community, Cosmic Consciousness, strengthening spirit at the life stages, comparing New Age thought with Howard J. Clinebell's Growth model of counseling, and exploring Cosmic Community and the notions of the Kingdom of God and the Church as the Body of Christ. Dialogue could be initiated by seminaries, the American Association of Pastoral Counselors, or individuals in pastoral counseling centers.

1. New Age Communities.

In the interface between pastoral care and New Age communities like Findhorn, questions like the following could be researched:

- a. What kind of people are drawn to Findhorn?
- b. Why do people leave Findhorn? How are dissidents handled?
- c. How lasting are the effects upon visitors who participate in workshops and work-study programs? Follow-up on who practices New Age life-styles would be necessary for research.
- d. How might Findhorn be researched from a scientifically critical point of view?

Beyond maintaining contact for purposes of study, there is the value of shared insights brought about through inviting dialogue and exchange of persons via symposia, live-in and study programs, and joint work projects. The names of communities and

groups in the New Age thought camp could be secured from the Findhorn Community and from the Chinook Community.

New Age is not restricted to avant garde or newly formed communities. Since ancient principles of interrelatedness are being discovered, groups such as various North American Indian communities might be engaged to share their knowledge.

Appendix C attempts to draw out how North American Indians express a relatedness to spiritual forces, the earth, one's self, beauty, and other persons.

2. Esoteric and Gnostic Christianity.

From recent writers such as Elaine Pagels have come insights into the nature of early Gnostic Christianity. Such writings could be studied to determine what effect, if any, feminine understandings of God and women in high church positions had on pastoral care in that era. Conclusions for our own times could be drawn.

The elements of healing and the practice of healing methods in Gnostic Christianity have been brought to our attention in a journal article by John Miller, III; he admonishes the Christian community to remain open-minded regarding our own heritage:

. . . remember that our Lord himself was accused of healing by the power of Beelzebub and Satan (Mark 3:22-26; Matthew 12:24-27; Luke 11:15-19) . . . Scholars have long acknowledged the Gnostic influences in the Fourth Gospel or the letters of Paul . . . At Duke University Dr. James Charlesworth and forty scholars are translating,

authenticating, and comparing thousands of pages of the Pseudipigrapha, whose publication about 1980 should indicate closer connection with world views acknowledging reincarnation and karma, astrology, and Eastern metaphysics.¹⁷

Finally, Miller suggests that readers expand their knowledge of portions of the Christian tradition and lists books to be read; such books have already been mentioned earlier in this Chapter. Miller concludes his article by saying:

Christianity need not turn its back on its Essene and Alexandrian heritage or its esoteric tradition. Particularly in a day when the occult is experiencing a revival and Oriental religions are flourishing in what many consider an impoverished Christian atmosphere, it may be a time to embrace those techniques which unite all men as brothers, whether they be Hindu or Buddhist, Jew or Christian. I mean, of course, those techniques of healing.¹⁸

Since healing is one of the historical functions of pastoral care and counseling, it would be well to continue study in the area and find some of our roots in a Christian tradition we have hidden for centuries.

3. The Scientific Community.

The idea of Cosmic Community is based on an ecological, interrelated concept of Life. Continued dialogue is important, then, with those varied branches of science which would have some data to inform us regarding the interrelatedness of life. Just as pastoral care and counseling has in the past learned from Psychology, Psychology of Religion, and those who are involved as inter-disciplinary health agents in the Wellness movement, so also is there potential in continuing conversations with new

ideas in physics, biology, and other sciences. Fritjof Capra, a physicist and popular speaker in "mind development" and healing circles, speaks of quantum physics postulating that we never wind up with finalities, that there are no true independent units of existence, but that existence is criss-crossed as a web of relations. His notions could further be studied in books and periodicals, his presence requested in symposia aimed at understanding the milieu in which health is being enacted.

Another person fitting into a similar, resourceful situation is Karl Pribram, a neuroscientist at Stanford University. Along with physicist David Bohm of the University of London, Pribram offers theories which have implications for every aspect of human life. In a nutshell, their theories suggest that the human brain mathematically constructs "concrete" reality by interpreting frequencies from another dimension, a realm of meaningful, patterned primary reality that transcends time and space. In other words, the brain is a hologram interpreting a holographic universe. This has clear implications for Cosmic Consciousness and bears further study.

4. Cosmic Consciousness, Christian Meditation, and Mysticism.

Much is already being done in practice and in research regarding meditation and prayer. Well into revisions of this dissertation I came upon other persons who wrote about Cosmic Consciousness. R. M. Bucke apparently was the first person to

use the term in 1901.¹⁹ Bucke asserted that Cosmic Consciousness expressed by individuals would one day lead to the transformation of the human race. Teilhard de Chardin writes of having been found by the "All" through Cosmic Consciousness.²⁰ Cosmic Consciousness is known to Sri Aurobindo, the Indian Yogi. In a recent book, R. C. Zaehner's study of Aurobindo and Teilhard is critiqued and a whole chapter is devoted to Cosmic Consciousness.²¹ What part Cosmic Consciousness plays in spirituality and mind and how it increases outward awareness and intuitive awareness merits further study. Especially is this timely in an area when persons gifted in clairvoyance, clairaudience, inspiration, and revelation are becoming more open about their discoveries and experiences.

Cosmic Consciousness may be explored in its relation to Christian meditation and mysticism. Morton Kelsey has written on the practice of images in meditation,²² while John R. Yungblut has traced Christian mysticism from Jesus, through St. Paul, the writer of the Fourth Gospel, St. Augustine, and Meister Eckhart to Teilhard de Chardin.²³ Research into how the ancient practices of Christian meditation and mysticism and New Age thought could prove valuable. Cosmic Consciousness may be an extension of the latter. Or, Cosmic Consciousness, as it includes relatedness with all forms of life, may be a departure from the tradition. Further research could illumine this relatedness.

5. Strengthening Spirit at the Life Stages.

If strengthening spirit is a proper function of pastoral care, and this appears to be supported by recent trends in pastoral care literature, then further study in life stage spiritual growth seems a likely possibility. Comparing the work of Erik Erikson, or James Fowler, or Howard Clinebell with spiritual growth through Cosmic Consciousness might be fruitful. Several questions come to mind:

- a. How may Cosmic Consciousness and the sense of Cosmic Community be encouraged and supported at the stages of growth suggested by Erikson?
- b. Faith development has been traced by James Fowler. Moral growth has been researched and discussed by Lawrence Kohlberg. How might spiritual growth be researched, particularly in a Community like the Findhorn Community?

Clairvoyant persons and other spiritually sensitive persons have reported to me that they sensed these abilities early in life. Sometimes "unseen friends" were referred to. Such relationships were often discouraged or deprecated by parents. How might a spiritually sensitive church or pastoral counselor encourage child-like contact with spiritual beings? How might this experience be explored and reported so that the church may be more open to the host of unseen witnesses that may be part of a hidden Cosmic Community? How may spiritual consciousness then be explored and encouraged through the remaining life stages? Life stage spiritual growth would require more research into what spirit is, particularly as it has to do

with spirit-life in plants and other living things. This interest could lead to research alliances with persons like Cleve Backster, the researcher who has studied the effect of emotions on and in plants, and Peter Tompkins, who has written about a "secret life" of plants.

6. New Age Thought and Howard J. Clinebell's Growth Model.

In his approach to pastoral care through growth counseling, Howard J. Clinebell, Jr. cites the key to human growth as being relatedness to a loving Spirit, which is the source of all life, healing and growth. To grow spiritually is to be open to vital energies from this creative spirit-source. Included in that openness is relationship to Mother Earth and to the potential of organic relatedness with the whole biosphere. Clinebell sounds a clear note for expanding relationships with many forms of life. Future research could profit from seeing the connections between New Age thought and Growth Counseling. Does the nature of God as spirit, found in Cosmic Consciousness, add anything to the "loving Spirit of the universe" affirmed by Clinebell? If so, might it be that the loving spirit in all life is a living reality which can be related to at all stages of life? And if this is possible, then might New Age methods of Attunement and living by the Laws of Manifestation be a logical extension of the use of guided imagery and meditation suggested by Clinebell as appropriate growth tools?

Clinebell's growth model has six interdependent dimensions to it. There is mind, body, relationships with people, relatedness to the biosphere, relatedness to groups and institutions which sustain us, and the spiritual dimension of persons. Growth in any one of these areas can stimulate growth in others. A New Age model of pastoral care might suggest that spirit is central in these relationships. How might that be researched? How might the health of the interrelationships suggested by Clinebell depend upon spiritual awareness in all of them? Finally, where is growth counseling actually being practiced and how are its results verified? Might the Findhorn Community or the Chinook Community of Washington be used as locations for testing the Growth Model?

7. Cosmic Community, The Kingdom of God, and the Church as the Body of Christ.

On occasion, some members of the Findhorn Community have referred to the need for "bringing heaven down to earth" through using the Laws of Manifestation, Attunement, and being the New Age wherever they are. Further research might pin down whether or not New Age persons are talking about the same thing as traditional Christians when they make reference to the Kingdom of God. Cosmic Community might be compared to the dimension of Christianity's notion of the Kingdom of God being present but not yet in full form. The role of healing in both could make for interesting study. For persons more theologically inclined, the

doctrine of the saving remnant might be explored with New Age communities in mind. Historically the Christian Church has seen itself as the extension of God's saving remnant. First it was Israel, then it was Jesus of Nazareth who came through the Jewish tradition, and then it became, after Jesus' death, the Body of Christ--the Church. Can it be that the Church is undergoing a transformation in a New Age, especially in current time? Might this transformation have to do with casting off old forms and finding new forms to express God's loving spirit in all of life's interrelatedness? And might some of these new forms exist in some of the New Age communities where spirit is central and co-creatorship with God is a responsibility taken seriously and with care? Research on such questions could be highly stimulating, informative, and invigorating for the Church of today.

NOTES

¹Orlo Strunk, Jr., "The Worldview Factor in Psychotherapy," Journal of Religion and Health, 18, 3 (July 1979), 192-193.

²See Webster's New Collegiate Dictionary (Springfield, MA: G & C Merriam, 1979), p. 356.

³Pierre Teilhard de Chardin, The Divine Milieu (New York: Harper & Row, 1960), p. 86.

⁴David Spangler, Revelation: The Birth of a New Age (Forres, Scotland: Findhorn Publications, 1977), p. 165.

⁵Giles Chitty, in Findhorn Community, faces of Findhorn (Forres, Scotland: Findhorn Publications, 1980), p. 107.

⁶Ephesians 6:18; I Thessalonians 5:17.

⁷See Rudolf Otto, The Idea of the Holy (New York: Oxford University Press, 1958), pp. 12-24.

⁸Strunk, pp. 194-195.

⁹Howard W. Stone, Using Behavioral Methods in Pastoral Counseling (Philadelphia: Fortress Press, 1980)

¹⁰See Albert E. Ellis and Robert A. Harper, A New Guide to Rational Living (North Hollywood, CA: Wilshire Book Company, 1961)

¹¹See Phil Laut, Money is My Friend (San Francisco: Trinity Press, 1978). Many techniques and suggestions are available for attitude change. Some people may encounter difficulty reading this book because of its prosperity philosophy.

¹²See Chapter Three, pages 100-103.

¹³David Spangler, The Laws of Manifestation (Marina Del Rey, CA: De Vorss, 1978)

¹⁴Spangler, Revelation, p. 78.

¹⁵Marilyn Ferguson, The Aquarian Conspiracy (Los Angeles: Tarcher, 1980), p. 407.

¹⁶Charles Birch and John B. Cobb, Jr., The Liberation of Life, pp. 106-107.

¹⁷John F. Miller III, "The Pastorate and New Age Healing," Pastoral Psychology, 27, 2 (Winter 1978), 102.

¹⁸*Ibid.*, p. 103.

¹⁹Richard M. Bucke, Cosmic Consciousness: A Study in the Evolution of the Human Mind (New York: Dutton, 1923)

²⁰Pierre Teilhard de Chardin, Science and Christ (London: Collins, 1968), pp. 43-44.

²¹K. D. Sethna, The Spirituality of the Future (London: Associated University Press, 1981), pp. 221-234.

²²Morton T. Kelsey, The Other Side of Silence: A Guide to Christian Meditation (New York: Paulist Press, 1976), pp. 125-162.

²³John R. Yungblut, Discovering God Within (Philadelphia: Westminster Press, 1979)

APPENDIX

APPENDIX A

THE FINDHORN COMMUNITY: EDUCATION BRANCH AND LINKING GROUPS

EDUCATION BRANCH

Purpose: To be aware of all educational activities in our Community for members and guests, and to be responsible for selected functions (see below). There are eight to ten members at any one time, including representatives from Core Group, Guest Department, and Personnel. Education Branch is a process, continually evolving. This chart can be viewed as how we see ourselves in the Fall of 1980. It reflects our concept of education as an ongoing process of drawing out each person's Divine potential, rather than as a fixed instructional activity.

WORK DEPARTMENTS

Purpose: To assist members and guests in our work departments in gaining the knowledge, skills and attitudes required in a community where work is "love in action." Our work departments are the heart of our educational programmes.

Guest Department

Purpose: To provide a meaningful introduction to Findhorn for our new visitors. In addition to conducting Findhorn Experience Week, the Guest Department arranges Working Guest programmes.

New Members

Purpose: To offer planned learning activities over a month's period to small groups of new members when they join the Foundation. About fifty new members are integrated into the Community each year at intervals.

Guest Workshops

Purpose: To offer guests a broad selection of weeklong half-day classes which reflect both their interests and those which happen to be in the Community during a given workshop season.

Essence

Purpose: To provide a comprehensive three-month experience of Findhorn Foundation for adult visitors from all walks of life. Participants gain insights and practical skills for world service to carry back to their homelands.

Conferences

Purpose: To arrange a meeting place for spiritual seekers from all the Planet where they can share inspirations and personal discoveries. The annual ONEARTH GATHERING is our Community's major conference.

Children's Department

Purpose: To serve the needs of our Prenatal Programme, Mother's Group, Children and Teenager Activities, and family life in general. The Children's Department coordinates family education for our members and guests.

College Classes

Purpose: To offer year-round workshops and classes for guests and members. While most of the leadership for college programmes come from within the Community, we also invite outside visitors from many disciplines to share their wisdom with us.

Esoteric Studies

Purpose: To expand our awareness of the unknown through research in the ancient wisdoms, drawing upon world religions, histories, and philosophies to discover essential truths. Our esoteric studies are largely individual.

LINKING GROUPS

Since everything that takes place at Findhorn is considered part of a person's "education," all groups are interdependent. However, those that are closely linked with Education Branch include:

- Artists Guild
- Communications
- Core Group
- Editorial Board
- Iona, Erraid, Glastonbury
- Library
- Management Committee
- Personnel
- Sanctuary
- Trustees
- Village Council
- Visiting Academic Groups

Emerging educational programmes include:

- Newbold's Art of Community
- Cullerne's Garden School

APPENDIX B

A SAMPLE OF BLENDING NEW AGE NOTIONS WITH TRADITIONAL
CHURCH ORGANIZATIONAL PROCEDURE

TO ALL LEADERS

(Session, Deacons, Chairpersons, Staff, etc.)

If we are to be on a faith journey to discover what God has in store for us at C.P.C., it will require intentionality. To be open to God's Word we will want to be open. To be open to the Spirit's leading, we will want to be vulnerable. If we have no intention, if we are not seeking, if the borders of our egos are not wide open to the invasion of God's Spirit then what follows is futile effort.

I'll take the chance that enough of us will try some of the suggestions . . .

PRAYER

1. Before each meeting, invite the group to be in silence, asking the Spirit of God to come into your collective gathering. Allow at least one minute. Be still. Listen. Listen. You may or may not want to join hands as you do this. Conclude with simply saying, "Thank you, Amen," or "Thank you, so be it."
2. You may want to read, or have someone read, a scripture verse first and then be in silence. Suggested verses for invoking God's spirit or being open or having faith:

--Psalm 25:4,5	--Matthew 7:7,8
--Psalm 27:13,14	--Matthew 28:18-20
--Psalm 34,4,5	--John 14:12-14
--Psalm 37:5,6	--John 14:12-14
--Psalm 37:7a	--John 15:5
--Psalm 42:1,2a	--1 Corinthians 16:13
--Psalm 46:1-3	--2 Corinthians 13:5
--Psalm 46:10,11	--Philippians 2:12-13; 4:6-7
--Psalm 95:6,7	--2 Peter 6:7
3. Conclude your meeting by being silent for a while (30 seconds to a minute?), then a simple thanks for God's presence and guidance.

As you deliberate and work

--BECOME CONSCIOUS!--God is spirit.

Believe it! Feel it!

Live it! Sense it!

Trust it!

Take a portion of each meeting for the purpose of having your group members meet each other in mini-conversations. Could be five-ten minutes in duration. Some thought-starters:

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change in direction was brought about by your decision, by a person, by an event that happened to you, or whatever.

3. What is the best thing that happened to you in the last year? Why was it good?
4. Look back on your life when you experienced love and encouragement. With what people did you find these experiences? Do your present friendships include nourishing, growing people? How do they make you come alive?
5. What has been your most satisfying experience in this church?
6. What are the four or five most meaningful achievements in your life? (Don't judge these by what others might think of them.)
7. What do you do for fun?
8. When have you helped another grow? How did it happen? Jesus said, "Ask, and you will receive, that your joy may be complete." (John 16:24). What kind of joy does Jesus give?
9. What things do you do very well?
10. Complete this sentence: "It would give me real happiness to . . ." Discuss.
11. Complete this sentence: "One vision I have for our church is . . ." Discuss.
12. Complete this sentence: "I have felt closest to God when . . ." Discuss.

Vary your method by having people meet in pairs at one meeting, in trios at another. Suggest they meet with people they don't know too well.

WHY DO THIS? Personal meeting assists practical meeting. National Training Laboratories and many other training associations have verified it statistically. More work gets done in a warmer atmosphere. As Christians, you love as you share.

FINALLY, SOME INFORMATION ABOUT GROUPS

1. A collection of people (two or more who happen to be in the same place at the same time without expecting to meet again) becomes an EVOLVING GROUP OF PEOPLE to the extent that they:
 - have an identifiable membership; that is, they think of themselves as a group and can name their members,
 - have agreed on a common purpose for being together,
 - value each other's unique contributions,
 - agree on procedures, or ground rules, for communicating with each other,
 - create an open and trusting climate,
 - pay attention to how they work together (that is, they look at their process as well as their product,)
 - can, when they choose to, act as a single entity,
 - feel and acknowledge the growing presence of the Christ in their midst.
2. Two responsibilities of a living/working group:
 - A. Becoming more centered in God's spirit; this means
 1. In the area of motivation and purpose: to work for God, for service, for the love of the whole (church, community, world), for the expression of spiritual intent.
 2. In the area of direction: to be aware of the vision of Claremont Presbyterian Church (which is

),

to embrace that vision and to support it.
 - As for methods, some have been suggested. For instance, group meditation: not just holding hands and closing one's eyes for 30 seconds, but really turning within and praying in one's heart until God's presence is felt in the stillness and the individuals and the group are sealed together in that communion.

B. To evolve a group consciousness; which means

1. A sincere and continued effort to deal with conflicts and negativity so as to evolve harmony in the group. Remember, as Christians, we are to "speak the truth in love," in order to grow up into Christ.
 2. Speaking out of your feelings as well as ideas. Sharing concerns, negativities, as well as joys.
 3. A clearer awareness of group process which does not constrict the individual but enhances her or him.
 4. An attitude towards your work which is loving and filled with the expectancy that God may speak to you at any moment.
 5. Looking to your work area as a prime place of learning and spiritual education (skills, inner attitudes and values, human relations, etc.).
- As for methods, some have been suggested. Others include: a-will-to-do-good, loving confrontations when needed, the will to blend, surrender, sharing, giving.

And in the end, SHALOM, God's peace to us all . . .

APPENDIX C

LEARNINGS ABOUT RELATEDNESS FROM THE NORTH AMERICAN INDIANS

The New Age is not new in chronological time. It is an awareness of how the universe functions. The North American Indian has much to suggest in the way of New Age notions regarding the relationship of individuals with persons, work, spirit, the earth, and with beauty.

The American Indian is distinguished by self-perception in relation to the world around himself or herself. The American Indian thinks of himself or herself in a certain way. The same is true of all persons. We are equal to our own idea of ourselves. For the American Indian the idea of self is based in a number of equations that make up a world view or philosophy:

You see, I am alive.
You see, I stand in good relation to the earth.
You see, I stand in good relation to the gods.
You see, I stand in good relation to all that is beautiful.
You see, I stand in good relation to you.
You see, I am alive, I am alive.¹

The American Indian "sees," first of all, a relationship to the earth. From earliest times the Indian has centered her or his life in the natural world, consciously and by instinct. The sense of place is critically important. True identity is found in reference to the earth.

Rather than a commodity to buy or sell, or a material thing to manipulate and abuse, the earth is a dimension of existence--as alive as are persons. The earth is that from which

he or she emerged and to which the Indian returns as part of a connected journey. Severance or independence from the land is unthinkable and, in a strong sense, immoral.

The earth has a sacredness to it as a living entity. The earth has origin and destiny and with the earth as a living entity the Indian is bound together forever in the spirit. Involvement with the sacred entity called earth ensures well-being.

This leads to a second perception. The American Indian stands "in good relation with the gods." The sense of sacredness finds its way in all of daily living. The ceremonies around events are obviously religious in the expression of ritual. So also is religion a permanent part of more casual and personal attitudes. In planting time, for instance, the mood is such as to touch primordial origins:

I felt the seeds in the earth
and ate of their yield, and all of
this culminated in the profound
reality of spiritual affirmation
and fellowship.

Through dance, festival, tradition and the daily reminders of symbol, the Indian exerts his or her spirit upon the world by means of religious activity:

. . . and he transcends himself in a sense; he expands his awareness to include all of creation. And in this he is restored as a man and as a race. Nothing in his universe is exclusive of him, but he is a part of all that is and forever was and will be.²

Third, there is in "standing in good relation to all that is beautiful," an aesthetic appreciation inclusive of beauty, proportion and design. One sees order in the objects of sight. One sees beauty with clarity that results in variety and precision in such diverse expressions as painting, weaving, sculpture, ceramics, beadwork, featherwork, silversmithy, basketry, costume design and manufacture. Beauty in language--the oral tradition, songs, stories, legends, and prayers--is marked with imagination and vividness. Said the Navajo:

In the house of long life,
 there I wander.
 In the house of happiness,
 there I wander.
 Beauty before me,
 with it I wander.
 Beauty below me,
 with it I wander.
 Beauty above me,
 with it I wander.
 Beauty all around me,
 with it I wander.
 In old age traveling,
 with it I wander.
 On the beautiful trail I am,
 with it I wander.

Finally, the perception of the American Indian is humane.

Such perception is

centered upon an ideal understanding of man in the whole context of his humanity; it is therefore an ethical perception, a moral regard for the beings, animate and inanimate, among which man must live his life.³

From such a world view, the American Indian sees deep "into the nature and potential of his human being." One's best

idea of one's self is traced to an ideal of all persons--
persistently kept before the person in thought and action.

NOTES

¹From N. Scott Momaday, "I Am Alive," in The World of the American Indian (Washington: National Geographic Society, 1974, 1979), pp. 14-26.

²Ibid., p. 25.

³Ibid.

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